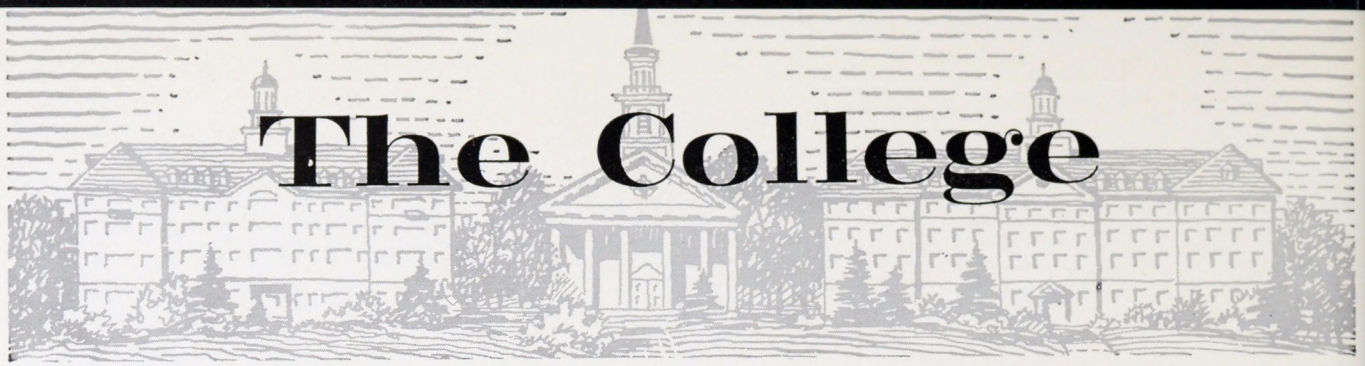
MIDDLEBURY COLLEGE

Your Family and Middlebury

Sent by the College to Middlebury Parents and Friends

SPRING
1966

What is Happening to College Teaching?



The College

Two Jean Thomson Fulton Professors Named

The appointment of two distinguished modern language teachers under the Jean Thomson Fulton Professorship Fund was announced in early April by Dr. James I. Armstrong. They are Dr. Salvatore J. Castiglione in Italian and Dr. M. Kimberly Sparks in German.

Dr. Castiglione and Dr. Sparks are the first holders of endowed chairs provided by The Jean Thomson Fulton Professorship in Modern Languages and Literature established in 1963 by the anonymous gift of a generous Middlebury benefactor.

Dr. Castiglione

Although Dr. Castiglione is now serving as Professor of Italian at Georgetown University, he is no stranger to Middlebury since he was first appointed to the faculty of the Middlebury Summer Italian School in 1937 and has served as Director of the Italian Summer School since 1948. He comes to Middlebury with the rank of Professor of Italian and will continue as Director of the Italian Summer School. Dr. Castiglione graduated in 1932 from Yale, where he earned his Ph.D. in 1939. He was an Italian-American Exchange Fellow at the University of Florence, Italy, in 1934–1935 and also studied in Florence in 1950–1951 under a Fulbright grant.

Last year he was Visiting Director of the Language Program of the Syracuse (University) Semester in Italy; and for the academic year 1960–61, in Florence, served as Director of Studies for the Middlebury College Graduate School of Italian in Italy. Before joining the Georgetown faculty in 1951, he taught at Rutgers University and at Yale. Dr. Castiglione is a Past President of the American Association of Teachers of Italian. He is the author of numerous articles, reviews and translations which have appeared in professional journals, and of a translation of Benedetto Croce's "Politics and Morals," published by the Philosophical Library in 1945.

Currently Assistant Professor of Germanic Languages and Literature at Princeton, Dr. Sparks comes to Middlebury as an Associate Professor of German. He graduated from Princeton in 1956 with Phi Beta Kappa and summa cum laude honors. He earned his Doctorate at Princeton in 1962. At the Princeton Graduate School he held a Princeton National Fellowship and a Samuel S. Fels Fellowship. In 1957–1958 he was a Fulbright Fellow at the University of Vienna where, in the fall of 1964, he gave a course in the European novel at the Institute for European Studies.

Dr. Sparks

In 1965 Dr. Sparks was appointed to the German Achievement Committee of the College Entrance Examination Board and from 1957–64 he served as consultant in Russian to the Test Development Division of the Educational Testing Service. He joined the Princeton faculty in 1959 as an Instructor and was made an Assistant Professor there in 1962.

Four Students To Receive Woodrow Wilson Fellowships

Three seniors and a special student have won Woodrow Wilson Fellowships for graduate study next fall. In the number of students selected for the award, Middlebury places in the top third among 43 New England and Canadian universities and colleges. Woodrow Wilson Fellows receive tuition and fixed fees paid for one year at the graduate school of their choice. In addition they are granted a living stipend of $2,000. The program is designed to develop new college professors, although recipients are not compelled to choose highereducation as a career.

Students named Woodrow Wilson fellows and their field of graduate study are Robert E. Adamec, Psychology; Frederick G. Kavanagh, now studying at Princeton under Middlebury's Critical Languages Cooperative Program, Soviet Politics; and Scott P. McDonough and Judith R. Rowe, Comparative Literature.

Middlebury seniors receiving honorable mention are Thomas A. Bullard, Drama; Cynthia A. MacMackin, History; William P. Michaels, English Literature; and Richard P. Mills, History.

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George H. Huban, Editor

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College Will Not Adhere To NCAA Ruling

Middlebury College after careful consideration of the National Collegiate Athletic Association's 1.600 rule governing the grants in aid to student athletes, "believes it inappropriate to adhere to this ruling," President Armstrong announced in a recent statement.

Under the new ruling no NCAA member is permitted to give a grant in aid to an athlete unless his classroom average is at least 1.600 on a scale of 4.000 as 100 per cent. The NCAA then asked all 571 member colleges to sign an agreement to this effect or forfeit their rights to compete in NCAA championship events.

The eight Ivy League colleges refused to accept this ruling, pointing out that such matters should be decided by the individual colleges, not the NCAA. Several other Eastern colleges and universities, including Middlebury, took a similar stand and declined to sign the statement.

Reasons for Middlebury's position are outlined in the following statement made by President Armstrong:

"During the past month, Middlebury has followed closely the developments within the NCAA with regard to the '1.600 rule,' and after due deliberation, Middlebury believes it inappropriate to adhere to this ruling.

"Middlebury, in determining financial need and in granting financial assistance, makes no distinction between students who participate in athletic activities and those who do not; therefore we are unwilling to accept a ruling from the NCAA which is predicated on such a distinction and which is not relevant to our local situation.

"Secondly, Middlebury has no quarrel with the NCAA and would like to remain within this national organization. We feel, however, that our internal policies and standards should not be regulated externally. At our institution as at many others, undergraduates are students first and athletes second.

"Lastly, Middlebury believes that students with low grade averages should not automatically be barred from participation in sports without consideration of other factors.

"It is my sincere hope that at the next January Convention of the NCAA the '1.600 rule' will be modified, if not completely deleted from NCAA By-Laws. We plan to work with other institutions, including the Ivy League schools, to bring about such a change within the NCAA organization."

Dean's List Honors

One hundred and eighty-six students are on the Dean's List for the current semester. Students who attain an average of 85 or better in their courses at the end of a semester, and who have no grade below 80 are placed on the Dean's List for the following semester. For students on the Dean's List attendance at classes is at their discretion as long as the quality of their work is maintained.

Class of 1966

(Women)

Backus, Virginia L.
Ballou, Ellyn Clemmer
Barstow, Marilyn Keyes
Brown, Nancy A.
Buck, Carol M.
Clark, Francine G.
Dunn, Margaret H.
Emmerich, Lucy A.
Ferlanti, ErnaRose C.
Forster, Kathie L.
Glazier, Karen A.
Glazier, Susan C.
Hannam, Linnette B.
Hanyen, Susan M.
Hepp, Susanna
Holm, Edla K.
Howrigan, Gail A.
Jacobsen, Ann B.
Kehl, Janet E.
Kepple, Diane B.
King, M. Rita Crocitto
Krall, Kristina
Langdon, Janet
Liston, M. Elizabeth
MacMackin, A. Cynthia
Markham, Lois A.
Markland, Judith
Neely, Virginia M.
Nothnagle, Judith A.
O'Donnell, Jane E.
Parker, M. Ann
Patterson, M. Catherine
Rowe, Judith R.
Salomon, Susan Harris
Schrader, Arlene F.
Sharland, Roxanne M.
Snyder, Suzanne
Somers, Valerie R.
Steinglass, Sandra L.
Summerton, Jineen E.
Taylor, Nancy R.
Thornhill, Lois
Woodhams, Caroline M.
Zawistoski, Catherine A.

(Men)

Adamec, Robert
Anderson, Kenneth
Beattie, John
Bullard, Thomas
Buttler, Terence
Cadenhead, James
Carter, Preston
Clark, Hugh
Clarke, William
Falconer, R. James, Jr.
Fall, Richard
Frank, William
Galassi, John
Govertsen, Glenn
Howden, Michael
King, J. Dudley
Kurimay, William
MacDonough, Scott
MacIntyre, Michael
Michaels, William
Mills, Richard
Ramm, Wolfhard
Reymond, Didier
Rothschild, David
Sanborn, Stephen
Schatken, Steven
Swartz, John
Upson, Paul
Voland, George
Ward, James
Wolcott, Barry
Zupanec, Donald

Class of 1967

(Women)

Beinert, Allison B.
Boutwell, Louise C.
Collin, Carol L.
Deering, Carol W.
Easton, Donna G.
Fangel, Laila D.
Fead, Beverly J.
Fulton, P. Lynne
Hawkins, Grace M.
Hayford, Deven N.
Hickcox, Patricia K.
Johnston, Jane T.
McEvoy, Barbara
Ogden, Carolyn M.
Pearce, Barbara A.
Rudnick, Ellen J.
Schafer, Jacqueline E.
Thomas, Robin C.
Tunnicliff, Louise J.
Wildeman, Carlisle
Wilson, Margaret C.

(Men)

Appleby, Gordon
Baer, Julius
Banister, Stephen
Beste, James
Bowie, Chester
Hefron, Peter
Kitchener, Paul
Lathrop, David
Lee, Myron
Lewis, Francis
Lilliendahl, John
Mosher, Terence
Nicolosi, Frank
Oliver, Roger
Papaioannou, John
Patterson, James
Plant, John
Prentice, Michael
Sheldon, Thomas
Shepardson, Carl
Silverman, Michael
Swartz, Mano
Westervelt, Thomas

Class of 1968

(Women)

Arnot, M. Anne
Austin, Elizabeth
Brown, Sally A.
Crawley, Gloria J.
Dale, Margaret L.
Danz, Sally A.
Deming, Sheila E.
Dunkel, Leslie J.
Ensminger, Barbara G.
Ewald, Nancy A.
Faelten, Barbara R.
Goodrich, Judith A.
King, Pamela M.
Lauf, Susan J.
Laverty, Jeannine K.
Leffler, Magna
McGill, Martha L.
Peterson, Leslie A.
Riggie, Mary Ann
Tasker, Joan M.
Waltermire, Joan

(Men)

Adshead, Frank
Curtis, Glenn
Dunn, Stuart
Furey, Kennedy
Kolvig, Eric
Lebeaux, Richard
Lipton, Ira
Raab, Lawrence
Roehm, Perry
Weiser, Robert

Class of 1969

(Women)

Barry, Kathleen B.
Burnham, Amelia
Cross, Patricia W.
Davis, Ellen B.
Dolinsky, Jo-Anne
Eakeley, Linda S.
Geiser, Amy L.
Gora, Kvetoslava M.
Grose, Karen
Harman, Nancy L.
Hopper, Virginia E.
Kindig, Harriette L.
Littlefield, Kathy A.
Littlefield, Kinney
Martin, Louise J.
Moore, Roberta J.
Motley, Eleanor W.
Niemiec, Helen J.
Rauh, Virginia A.
Robb, Susan J.
Roberts, Ann W.
Sadler, Pamela D.
Sapp, Sandra C.
Tripp, Dorothy J.
Wood, Andelys

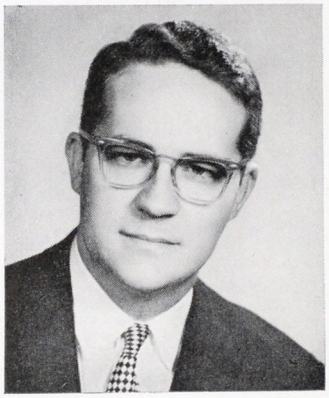
(Men)

Addison, Bradley
Hambleton, James
Hodgdon, Wilfred
Knapp, Burton
Kujovich, Gilbert
Laboda, Joseph
Powell, Robert
Shimkin, David
Smith, Craig
Spragg, Douglas

FACULTY FORUM

WHAT IS HAPPENING TO COLLEGE TEACHING?

REGINALD L. COOK, '24
Julian W. Abernethy
Professor of American Literature
Middlebury College



JOHN C. DAWSON, '48
Associate Professor of Economics
Grinnell College

GEORGE W. NITCHIE, '43
Associate Professor of English
Simmons College

G. DANN SARGENT, '57
Instructor in Chemistry
Princeton University

PETER J. STANLIS, '42
Professor of English
University of Detroit

Alumni teaching at five different colleges and universities discuss this question which was prompted by the considerable amount of attention given recently to the problem of teaching versus research and how the policies of the institutions of higher learning on this question affect faculty and students.

Reginald L. Cook, '24

D. H. Lawrence suggested, "Let's run up a little flag, and declare for something." Let us declare for an attitude of mind, a special climate, and the humanistic process realizable here and now in the liberal arts tradition at Middlebury College.

First, we declare for a renewable attitude of mind in opposition to constricting rigidities and inhibiting conformities. And we meet these oppositions squarely when we answer affirmatively the essential question asked in Ezekiel: Can these bones live? "Behold, I will cause breath to enter into you, and ye shall live." In effect, when we expand, subtilize, and refine our knowledge, we lash vitalizing sinews to the ancient bones of traditional knowledge and breathe the breath of life into them. One of the ways a teacher does this is by keeping alive at the top. "The more an organism learns," says John Dewey, "the more it has to learn in order to keep itself going." A good teacher is this kind of an organism and keeps going by doing something extra all the time. In languages, perhaps by translating for fun from the *Aeneid*, *Don Quixote*, Hölderlein, or Rimbaud to test facility and skill; in history by preparing a study of the life of Nicholas of Cusa; in anthropology, by examining the ceremonials of the Navajo Indians in the Southwest; in chemistry, by studying the activity of the nucleic acids; in geology, by mapping the structure of the Champlain valley; in biology, by tracking down the life history of bats; in economics, by pursuing the vagaries of Keynesian economics; in fine arts, by painting a picture; in music, by composing; in literature, by writing poetry or stories, or by editing the text of a Howells' novel for a definitive edition. When a teacher is at work imaginatively in his familiar discipline, his attitude of mind toward his teaching becomes reflective and creative. It lashes live sinews to otherwise dead bones.

Beyond this devoted engagement on the instructor's part let the publications arise naturally from competency and capacity. In a profession triangulated by library, classroom, and laboratory or office, the demands are sufficiently exacting. Truly, there isn't much *lebensraum*. Except for the vacations. But for thirty-five years, serving in the intimate councils of college administrators, I never once heard a Middlebury College president suggest a member of the faculty must produce or move on. Instructors were urged to make the most of their opportunities and abilities; others were publicly praised for their creative efforts; the failures of a few were condoned or ignored. But no one won or lost preferment solely because of publications. No procrustean policy prevailed. The relationship between effective teaching and compulsive publication was kept elastic. This is, I submit, a record of enlightened leadership.

More than this: no administrator ever interfered with or ever offered gratis any criticism which would cramp, curtail, or cripple my freedom in-or-out of the classroom. The enlightened policy seemed to be: if one's knowledge can better be vitalized by one technique than another, let the instructor exercise the freedom he deserves to find his own way and play to his own strength. The implied policy appeared to be that when chosen an instructor assumed responsibility and, all things considered, he would respond with the only loyalty that is important—a total dedication to his professional search for truth.

Secondly, an effective liberal arts college not only reflects administrative enlightenment and instructoral freedom in its attitude of mind; it also creates a special climate. I think Middlebury has been moving toward this goal—granted a rather intangible one—of a charged intellectual excitement outside as well as inside its study halls and classrooms. Sometimes the effort has been a fumbling one (in curricular changes); occasionally self-conscious (in its numerous conferences); rarely enough has it exhibited a total realization through the collaboration of its dominant factors (the board of trustees, the administrators, the faculty, the alumni, the students).

I am not plumping for a special climate in a Utopian future, nor, least of all, for an escape into the apparent perfectability of an illusory past. But I believe when the climate is right, when the ideas circulate with freedom, congeniality, and stimulation, when the play of faculty mind-on-mind is bracing and challenging, when teachers write readily and well from inner necessity and not from official compulsion, when the student catches fire from an intellectually surcharged atmosphere and not solely from his specialization, then the liberal arts college will approximate this particular goal. The goal is hardly Utopian; surely it isn't escapist. It is a doctrine of educational realism. If the liberal arts college is to survive it will survive because it will be able to educate more effectively the able students of our country. Every excellent liberal arts college, like Middlebury, will have to create a climate, not tense, not driven, but one where the pervasive atmosphere is intellectually energized. Which leads me to my third suggestion.

Thirdly, when teachers feel the responsibility of their freedom, they are better prepared to extend *noblesse oblige* to those they teach. Before students at the undergraduate level are freed, it must be clearly indicated what they are being freed to. The function of the college is to show students how to use the bench tools with skill, accuracy, and imagination. Yet

teachers are not only expected to focus on the tools and techniques, they are pledged to help students grow up in the particular culture to which they are exposed.

Robert Frost once contended you can "speed up" the educative process by teaching the young mind to shoot quickly, but he may shoot before he sees the target. You can "toughen up" the young mind by putting it through a stiff scholastic regimen; 'give it the works,' as it were. But you might break it quite as readily as make it. Or, you can "tone up" the young mind by directly exposing it to an enlightened humanistic culture. At Middlebury, President Armstrong aims at liberalizing *both* the arts and sciences.

To clarify Robert Frost's simplification, what we should be preoccupied with is not instant maturity. Neither is it application of Spartan tactic. A process of *gradually* liberalizing the spirit and intellect of the student, according to his or her personal and private growth should be the one that engages our total interest. Education is, from this view, a process by which the *whole* person is developed, not paternalistically but with guidance and direction. "(Man's) thought must live with and be inspired with the life of the body," says Thoreau.

A liberal arts education must touch the student at many places—where he feels, thinks, acts, where he enjoys, and where his conscience is engaged. He is a whole (I repeat) not a partial man, and it is important that he grows up as fully developed as he can for a world whose demands upon him are not less than his greatest adequacy and versatility. Only a process in which a man grows up *through* it, gaining confidence by self-discoveries, expressing his feeling with tact, expanding his tolerance into areas beyond a limited range, and tempering any arrogance with the humility of wonder, will do. After all, what kind of a person are we trying to produce?

Professor Cook, a Rhodes Scholar, has taught at Middlebury for the past thirty-six years. His enthusiasm for American Literature in general and Thoreau in particular is a living tradition at the College. It has often been quoted that he has the rare ability to make his own appreciation contagious even to the last student in the back row of his classroom. Commenting in a short autobiographical note, recently, Professor Cook wrote: "Although deeply rooted in Middlebury since 1929 as a teacher of American literature and as a some-time Director of the English School at Bread Loaf, my curiosity about this country has drawn me to all regions, but especially the West. First, it was the Indians and deserts in the Southwest, then the mountain country of the Rockies, later the 'continent's end.' But the operative principle has always been withdrawal and return. I've always come back to home ground. Here I still take my accustomed stand, an interested and active participant in a changing college during the 'billion dollar speed-up.' Middlebury College is enterprising, the direction is enlightened, the students are keen, the facilities are matching the needs. Once Ernest Hemingway said: 'The country that a novelist writes about is the country he knows and the country he knows is in his heart.' It is the same for a teacher of *American* literature. I have been lucky all the way: in the college, in the field, in the friends."

John C. Dawson, '48

We Who Believe that the best education is liberal, and that liberal education is a craft best conducted on a small scale, have to be wary these days, lest we substitute faith for analysis of what is happening. Unfortunately, social institutions have a way of dying which allows the faithful to remain at worship within the hollow shell. I shall focus on two forces with grave consequences for the liberal arts college: the cultural stamp now placed on our better graduate students, and the continuous increase in scholarly specialization.

Consider the young academic emerging from professional training, Ph.D. nearly in hand. He has become an organization man: his organization is the professional subgroup of his academic specialism, not the faculty he is about to join. He is on the first rung of a ladder to success, the steps upward representing higher status as judged by this professional subgroup. He is interested in scholarship, but only partly in new knowledge per se. Scholarly production carries with it the prestige he seeks; his bibliography will be the measure of this esteem. Growth of his teaching capabilities will probably have been stunted by graduate work. And, while he probably expects to teach for a living, he knows that his teaching cannot help him much toward the status he seeks.

I am trying here to characterize a pervasive cultural force that many of us are caught in. The abler the graduate student and the more august his graduate school, the firmer is this stamp. I believe that this force has grown for some 50 years and that it will continue to do so. The young academic today who is willing to place his professional life on the altar and dedicate himself to a teaching mission in the academic wilderness is either a maverick or, alas, a second-rater. The ideal itself sounds anachronistic.

A second, related force is the increasingly fine division of academic labor within each discipline. The peer groups referred to above are subgroups of the academic discipline. That is, the biologist or psy-

chologist in a four-man "balanced" department may well feel that he has *no* colleagues on his own faculty. This process is furthest along in the sciences, but it is progressing in the social studies and humanities. Specialization does lead to efficiency in much academic work, and it is a fact of academic life that has not gone unnoticed. I stress it here because the accommodation of liberal education to it so far has not been very encouraging: the undergraduate major has become pre-professional vocational training.

Let me turn to some of the implications of these forces for the liberal arts colleges. If the colleges want first-rate faculty they must find ways to offer professional working conditions comparable to the better universities. Faculty time is the main consideration. To compete adequately a college might now need standard two course loads, leaves every 3 or 4 years and study-grant funds to provide equity in their distribution, shorter semesters, increased professional contact. Even given such working conditions it will be most difficult for new or weak colleges to get able staff. The newer academic culture requires that one join an institution that is already excellent.

It would be convenient if teaching and scholarly talents did not so overlap, were not so often combined in the same person. It would be fortunate if a revulsion against academic trivia and corrupt evaluation of scholarship were to sweep the universities. Then sufficient able teachers might head for the colleges without the changes I urge. But such hopes are illusory. They misconstrue both the nature of the academic raw material and thoroughness of its graduate school processing. The better arts colleges have long felt their inability to provide time for teachers to stay alive intellectually. But sentiment must now be turned to action or, I fear, faculty quality will fail and with it our best education. And few will know it is happening.

I am not proposing that the college become a little university. The purpose of the arts college remains superior undergraduate education. Nevertheless, scholarship should flourish there, scholarship in which the college has a comparative advantage over the university by virtue of the contact maintained among disciplines. Such studies involve disciplinary boundary lines, look toward the integration of knowledge, or lie close to the fundamentals of a field. These works help academics retain their perspective. In fact one critical task for the colleges is the creation of a system of incentives for the stimulation of liberal study.

There are other equally serious problems even if a first-rate faculty can be acquired by a college. The liberal instincts of the young professional still have to be nurtured. The attempt to do so by curricular and pedagogical experiments that cross departmental lines seems to fail. The fact is that many faculty members will not devote time to ventures carrying no professional glory. Even within a department each now teaches a band of the disciplinary spectrum far broader than his specialism. Professionalism and specialization will, then, do battle with our present fragile implementation of the wholeness of intellectual life, knowledge for its own sake, and a concern for first principles. Who can confidently predict that liberal education will survive?

Dr. Dawson majored in economics at Middlebury College and received his Ph.D. in the same field from Cornell University. He taught at the University of Maryland before joining the Grinnell College faculty in 1957. Last year he held a Brookings Research Professorship and engaged in research in London, England. Dr. Dawson has served as a central staff member of the Commission on Money and Credit. He is married to Edith Gordon, '47. The Dawsons have two children—Wendy, 10, and Bruce, 2.

George W. Nitchie, '43

IT SEEMS TO ME that some of the most important things happening to college teaching don't look as though they have much to do with teaching, while some of the traditionally important problems, such as that of teaching versus research, are or should be losing some of their relative urgency. Speaking for myself, I can say that that problem has never been very real. This is partly an accident of location (there are plenty of libraries in and around Boston), partly of discipline (in English the problem is less acute than in Biology, say, which requires laboratory space and facilities), partly of institution (Simmons has always recognized other criteria than research and publication for granting tenure and making promotions, and has further been both predictable and liberal in granting sabbatical leave), and partly I daresay of bent.

My experience here may well be atypical. But even if it isn't, it may not prove much, for two reasons. First, and obviously, we may be too ready to assume that time not devoted to research will be devoted to teaching; unfortunately Parkinson's Law is a reality here as elsewhere, and it does not necessarily operate

to the advantage of one's students. Committee business, some of it important, consumes an inordinate amount of faculty time. Often enough, one's students are satisfied, or only passively dissatisfied, with the teaching that goes on formally in the classroom, and impose no further demands, either finding their own way by themselves or resorting to other sources of counsel and dialogue. And often enough they are right; often enough the things we can tell our students have only tangential bearing on the things those students are really bothered by.

Here I have to assume a semi-prophetic role. My second reason for thinking my own experience doesn't give me much to say is a near-conviction that, even without the burdens imposed by research and other extra-pedagogical pursuits, we can't really give our students the enrichment they need, and in some sense want, because the colleges, especially the small, privately-endowed ones, do not have it to give except vicariously: a sense of what the world is really like. As one unusually perceptive student put it, she came to college expecting the world, and found something just like home only more so. Instead of one middle-class father, she had four of them, one in each course; instead of two middle-class sisters, she had a dormitory-full, all of them able to pay up to three thousand dollars a year in order to be there. And the world is not like that.

What follows, I think, is that the relatively small, privately-endowed colleges have a choice to make: they can subsidize research, or they can subsidize students. Either choice has value, and the large universities may be able to afford both, but it seems unlikely that many small colleges can, to any substantial degree. And to make my own bias clear, I think that our real business is with students, both those who are in our classes and those who aren't because they can't afford the tuition. I think the colleges have an obligation to break through those patterns of middle-class suburban life, admirable though they are, that we increasingly present as tuition costs continue to rise. And I think we can do this more effectively if, with some reluctance, we leave research to the universities, devoting more of our own resources to the finding and financing—and teaching—of students for whom college is not otherwise in the picture. They need college, but I suspect that the colleges need them even more.

I can't really argue this point, and in some ways everything seems against it. The state colleges and universities can do the job more economically; a thousand dollars will provide a year's tuition for five students at the University of Massachusetts; at Simmons, or Middlebury, for less than one. Urban colleges can do it more easily than small town colleges, because students find it cheaper to live at home than in dormitories. Municipal junior colleges can do it at less total expense than four-year colleges. And so on. And yet the clearest alternative to our becoming a kind of special experience for the reasonably well-to-do, with all the uncomfortable implications of privilege and irrelevance and exclusivism, and with consequences for our teaching that are impossible to measure and unpleasant to contemplate, is to see to it that the clearly disadvantaged, to use the current term, are a real and present part of our operations.

Lest I seem altogether carried away by my own rhetoric, I must add that I know substantial steps toward that objective are being and have been taken, both by the Federal government and by the colleges themselves—substantial, but not yet enough. My point is twofold: first, that the colleges will serve their own best interests by devoting more rather than less of their resources to those steps; second, that if those steps are really successful, they will change the nature of our college populations. How this change will affect our teaching I do not know, but it should be worth watching. And in no place can it be watched more closely or humanely than in the small, privately-endowed colleges.

Dr. Nitchie's education was interrupted by World War II and three years of Army Air Force service in Australia, New Guinea, and the Philippines. After the war he did graduate work at Columbia which led to a teaching position at Simmons in 1947, and eventually to a Ph.D., with a dissertation on Robert Frost, published a couple of years later by Duke University Press. He is married to a former Bread Loaf School of English student and a Vanderbilt graduate. Dr. and Mrs. Nitchie are the parents of three daughters.

G. Dann Sargent, '57

EFFECTIVE COLLEGE TEACHING requires a synthesis, not unlike the Puritan synthesis, of two mutually reenforcing, but at the same time, mutually antagonistic components. The successful college teacher cannot be merely a purveyor of information, a kind of audio-visual aid to the College Outline Series. Rather, it is his function to convey to the student the

sheer delight associated with the birth of an idea, to bring the student to feel, at first vicariously, the joy of discovery. Only in this way can he awaken the student to the pleasure of intellectual activity and inspire in him a verve for acquiring the knowledge essential for the formulation of ideas.

In order to fulfill this role effectively, the college teacher must himself experience on a continuing basis the joy of discovery. He must, in short, be a teacher scholar. Active participation in research is also essential to the college teacher as a means to permit his own continued intellectual growth. Insured ego gratification is a built-in fringe benefit of college teaching. Though not necessarily more intelligent, the teacher is per force both more experienced and more mature intellectually than his students. He is a trained professional, whereas they are neophytes. It would be unrealistic, however, to expect a mature adult to derive ultimate satisfaction from the admiration of this necessarily uncritical audience. To remain creatively alert, a man requires the continuing judgement, and hopefully the approbation, of his intellectual peers.

Just as continued scholarship enhances the effectiveness of the teacher, teaching has a salutary influence on the scholar. In order to convince others, the teacher must convince himself. He is constantly forced to reexamine and reevaluate the basic tenets of his discipline. This process always brings new understanding, and frequently, new insight. To the dialogue of discovery, the teacher brings an experienced and mature intellect, the student a fresh and unbiased mind. The student thus serves as a *touchstone* by which the teacher can evaluate the relevance and significance of his own research.

The antagonism in the teacher scholar synthesis is introduced by the element of time. The story of college teaching today is largely the story of the balance the faculty chooses to, or is allowed to strike between teaching and research.

An exceedingly bright, interesting, highly motivated undergraduate recently told me that, in three years at Princeton, he had found only one faculty member whose office he could enter without feeling that he was interrupting something far more important than his visit could possibly prove to be. This situation is by no means unique to Princeton, as recent developments on a number of university college campuses will attest. To many university faculty members, the undergraduate, as an individual, has become irrelevant. The preparation of books and articles, direction of graduate student research, service on government advisory panels, consulting for industry, and travel to attend meetings of learned societies or to deliver lectures at conferences or other universities simply leaves little or no time for personal consultation with undergraduates. For many members of our university faculties, good undergraduate "teaching" has come to mean a lecture brilliantly prepared and cogently delivered.

To a significant extent in our university colleges, the dialogue of discovery has become a monologue. The undergraduate in search of an intellectual jousting match must frequently content himself with a graduate student, little more mature than himself, as a partner. This circumstance is particularly unfortunate in the sciences, since the more capable graduate students are almost universally supported by means of fellowships and research assistantships. Teaching assistantships thus fall to those unable to secure one of these forms of support, not necessarily to the most able or highly motivated potential teachers.

The roots of the imbalance in the teacher scholar synthesis at our university colleges today can be traced largely to developments external to the university itself. Government and foundation grants permit academic personnel to carry out research on a scale unimagined fifteen years ago. The age of the industrial and government consultant has brought to the successful scholar not only wealth, but an unprecedented position of power and prestige. More than one-third of our high school graduates today go on to college. As a result of the consequent devaluation of the B.A. degree, there has been a dramatic increase in the number of students who pursue some form of graduate education. As graduate work has supplanted the college experience as the culmination of the educational process, the prestige of a university has come to be measured more by the quality of its graduate schools than that of its college. Since graduate education is professional education, the quality of a graduate school is judged by the calibre of the scholarship which emanates from it. Demonstrated ability in creative scholarship is thus given top priority in evaluating potential university faculty members.

While these and other factors have combined to produce a research oriented imbalance in the teacher scholar synthesis at our university colleges, their influence on undergraduate teaching in the so-called small, liberal arts colleges, such as Middlebury, has been markedly different. Here their effect has been to correct, at least partially, the previous imbalance under which wholly inadequate opportunities for research were available to the teacher scholar. As a result, not only are the present faculty at these colleges enabled to teach more effectively, but the colleges are also able to attract, as new faculty, many men who might previously have been lost to institutions which offered a more healthy balance between

teaching and scholarship. In addition, since research is usually a cooperative effort between scholar and student, new opportunities for a close personal relationship between teacher and student in an exciting creative venture are being made available in increasing numbers at these colleges.

Dr. Sargent graduated from Middlebury magna cum laude with high honors in Chemistry. As a Rhodes Scholar, he studied at Merton College of Oxford University for the following two years after his 1957 commencement. He returned to the United States in 1959 and completed the requirements for his Ph.D. at Harvard University in 1963. His doctoral dissertation was on "Intramolecular Nucleophilic Displacement Reactions of Pi Electron Systems." He studied at Harvard (1959–62) under fellowships granted by the National Science Foundation. In the year 1962–63 he was a Sprague Electric Company Fellow at Harvard. In 1965 Dr. Sargent was selected as an Alternate Fellow under the White House Fellowship Program initiated that year under the sponsorship of the Carnegie Foundation. From 3,000 initial candidates, fifteen Fellows and fifteen Alternate Fellows were selected by the President of the United States upon the recommendation of the Commission on White House Fellows. For the past three years Dr. Sargent has been a member of the faculty of Department of Chemistry at Princeton University. Currently, he holds a $22,800 research grant from the National Science Foundation for research in the field of "Nucleophilicity of Carbon-Carbon Bonding Electrons." He has written a number of articles for professional journals and has a variety of research interests.

Peter J. Stanlis, '42

DR. SAMUEL JOHNSON once remarked upon the general insufficiency of education in eighteenth century Scotland: "Their learning is like bread in a besieged town: every man gets a little, but no man gets a full meal." Up to twenty-five years ago, when only five to ten percent rather than the current forty to fifty percent of high school graduates went to college, Johnson's remark applied well to American education through high school, where learning was widely diffused and thinly spread. Today, the attempt to achieve mass college education on a national level has resulted in such a sacrifice of quality that Johnson's remark now applies to the many mediocre colleges which cover the American landscape.

This is most evident in the junior colleges and especially in the so-called "community colleges," which are no more than extensions of high schools. Community colleges are attended by the middle and lower level high school graduates and the rejects of four year colleges. They are often staffed by high school teachers, administered entirely by the anti-intellectual graduates of schools of education, and dominated by a sentimental trade-school mentality which is often totally ignorant of the liberal arts or fiercely hostile to them. In these institutions the culture vulture student is an extinct bird.

The phenomenal growth of these institutions can be explained wholly on commercial grounds: "Education has suddenly become the nation's 'major growth industry,' offering a commercial market that is expanding with astonishing speed as new funds, in large amounts, become available." (*Saturday Review*, Jan. 15, 1966, p. 58). If colleges were commercial enterprises this recent growth in vast numbers of students, in prestige of faculty, in library, laboratory and plant facilities, in philanthropic foundation and federal grants, etc., would pronounce them an unqualified success. By this materialist standard our community colleges would be our best colleges. But if colleges are primarily instruments of man's intellectual and cultural development, community colleges are at the very bottom of the barrel. The chief needs of students in these colleges are remedial reading, writing and arithmetic, enough of each to secure jobs of technical skill below the professions. Ironically, there is no conflict here between the claims of classroom teaching and research, not because the conflict has been resolved, but because of this level of intellectual mediocrity the world of ideas and scholarship does not exist, either for students or faculty.

On a somewhat higher intellectual level, and extending in range to good graduate schools, are the large land-grant undergraduate colleges, originally founded under the Morrill Acts of 1862 and 1890 for education in agriculture and the mechanical arts. Since World War II these colleges have more than doubled, tripled and quadrupled in size, and have become behemoth universities where masses of undergraduates are engulfed each year and processed through four years of college by big business machine techniques. Computer machines register them; teaching machines, visual aids and television taped lectures teach them in classes of hundreds; they are tested, graded, sorted, catalogued and even graduated by machines. By and large the high school principle of automatic and perpetual promotion operates after the freshman year. Students, professors and administrators are homogenized into an indistinguishable mass. In this assembly-line, cafeteria-style pattern of education everyone is reduced to an impersonal cog or digit in a vast educational machine.

Under these Orwellian conditions the needs of the students and faculty vary considerably. For the mediocre students this anonymity serves as a convenient social disguise. As faces in the "lonely crowd" they can pursue pleasure, escape the army, remain dormant for four years, and at last join the growing army of semi-literate college graduates. Such students, with no deep commitment to the serious objectives of a college, and under no strain from the lenient academic standards, easily become bored and seduced by the siren songs of academic demagogues. Lately, under the guise of free speech and free love, these alienated adolescents have asserted themselves in riots and demonstrations, as a way of expressing a momentary self-identity as real individuals. Naturally, they have been supported by their counterparts among the faculty and administration.

For the better undergraduates these mass production universities are a grave threat to meaningful individual freedom and to genuine intellectual development. The same applies to the better faculty members who are interested in teaching. Many of the best faculty yield to the pressure by the administration policy of publish or perish. Like Dr. Faustus they sell their academic souls for the temporal power of success and prestige through research. While in perpetual pursuit of scholarship the best professors are removed from the most capable students, who otherwise could benefit from their superior knowledge and ability. The best hope for the superior student to cut through the jungle of anonymity, mediocrity and organized anarchy created by the uncontrolled growth of Behemoth University is to find those rare good professors who sacrifice their advancement in order to teach. Naturally, not all professors who refuse to pursue research are good classroom teachers, any more than are those professors who publish voluminously. But with luck and perseverance superior students and good teachers will find each other, even at Behemoth University. Through the sound guidance and teaching of such professors the good students will discover and develop their potential capabilities and secure a sound liberal arts education.

Undoubtedly, the most significant undergraduate education in America is to be found in the small highly selective liberal arts colleges. In all such colleges, where basic literacy and student capability and interest can be assumed, the primary need of each student is to secure a substantial breadth and depth of knowledge, an intellectual insight and understanding, and a skill in methods, in the humanities, social sciences and physical sciences, with special emphasis upon some major field of interest. The paramount purpose of the college is to fulfill this personal need in each student. Ideally, the interests of the professors and the aims of the administrators are identical with these student needs. Professors provide the means of fulfilling the intellectual needs of their students by centering their interests in classroom and laboratory teaching, not by pursuing private research for publication. Certainly, in preparing themselves for college teaching, professors should have done enough research to appreciate both its value and its limitations. They should also be thoroughly aware of the continued and current fruits of scholarship in the subject they teach, and in related disciplines. A college policy which provides leaves of absence for faculty members who wish to make up deficiencies in knowledge or skills, or to extend their interests, would be in harmony with the primary aims of a liberal arts education. But like the education which professors received as college and graduate students, the fruits of research should always remain only the means by which they impart knowledge, insight and skill to their students.

When a college administration puts a premium upon research, publication and public service, rather than on teaching, as the main basis for promotions, it is guilty of a short-sightedness that injures both students and faculty. There is nothing more detrimental to good college teaching than a policy which compels its teachers to neglect their students by pursuing research. In effect, this policy inverts the normal means and ends of imparting knowledge in college; it sacrifices the solid substance of education for the student, replacing it with the shining bubble of academic prestige for the college. It is no paradox that when research is made the supreme good for college teachers, the highest reward of a good teacher is not to teach.

Why do administrators so often exalt research and public service at the expense of teaching? Obviously, it is much easier to measure the tangible results of research in numerous articles and books than in the intangible development of students in the classroom. Also, graduate schools and universities dominate over colleges, and their emphasis is on research and specialization rather than on teaching and general knowledge. A third reason for the primacy of research is that there is a great deal of confusion regarding the relative importance of the preservation and transmission of old knowledge (teaching), the acquisition of new knowledge (research in pure science), and the practical application of new knowledge (applied science and utilitarian technology). Our colleges and universities hover ambivalently over the various claims made by the liberal arts, graduate and professional schools, *(Please turn to page 34)*

By Professor John G. Bowker, Dean of the Faculty

Curriculum Items

Dr. Harold B. Hitchcock (Biology) has been supported by the faculty in the implementation of a plan to offer certain courses in biology without or with the laboratory, for 3 or 4 credit hours, respectively. The beginners course will be offered only with laboratory; there will be no change in the Group C laboratory course requirement. Professor Hitchcock feels that there are many upperclassmen majoring in other departments who have a genuine interest and sufficient background to take some of the advanced courses in biology but they cannot spare the time in their already busy schedules to devote three to six hours to laboratory each week. Specifically the courses to be so offered are:

20.1 Invertebrate Biology
21.1 Vertebrate Biology
22.1, 22.2 Botany
23.2 Human Physiology
37.2 Genetics

The chemistry, geology, and physics departments endorsed the proposal but did not feel that the organization of course material in their respective departments at this time would permit them to join in the experiment.

Another program under recent adoption by the faculty in its constant effort to insure sufficient flexibility within the framework of curricular requirements and to minimize the waste factor, bears the title "Departmental Scholars." If a student with superior background in a subject area feels that he can effectively do the work of a course independently of class meetings, he may apply to a department at any time before the end of the third week of classes, to be designated a Department Scholar with the following privileges:

1. Be excused from all requirements of attendance in class, with the option of attending at any time,
2. Be excused from all quizzes and examinations except the final examination,
3. Be excused, as the instructor shall determine, from any written work, laboratory work, or deadline for written reports except that all work from which he is not excused shall be submitted at least one week prior to the end of classes.

The following conditions must have been satisfied:

1. The student must have completed at least one semester's work in the department,
2. A freshman shall have an average of at least 90% in all work taken in the department; a sophomore, an average of at least 89%; a junior, 88%; and a senior, 87% in courses taken in the department.

The Physics Department, Professor Wissler, Chairman, will institute several new courses in the fall: Atomic Physics at the second year level, actually a third semester of the General Physics course which will be open to freshmen for the first time; Electromagnetic Theory at the junior level; Thermodynamics—Kinetic Theory—Statistical Mechanics at the senior level.

The Fine Arts Department, Professor Healy, Chairman, aims to offer an introductory course at the freshman level. The proposed course provides an introduction to the forms, structure and techniques of architecture, painting and sculpture and an application of these to selected samples. In addition the faculty has voted to extend the practical courses in the several media to encourage greater involvement of the student who is merely initiated into an interest by the present one semester offerings. Full realization of this objective will be delayed until more staff and better facilities are available.

Leaves of Absence, 1966-67

Under the new Faculty Leave Program announced in Your Family and Middlebury just a year ago, the second group has been named to be released from their responsibilities for all or a part of the 1966–67 year in order to devote full time to scholarly pursuits.

Dr. Donald H. Ballou, Beman Professor of Mathematics and Chairman of the Mathematics Department, will spend the second semester at the University of California, Berkeley. During the fall term he will work in areas of mathematics which have opened up in recent years while continuing to teach the course in digital computers. Dr. Ballou has served the College for twenty-four years interrupted only by a year at Yale University on a Carnegie Grant.

Dr. John V. Craven, Associate Professor of Economics, will be abroad for the entire year. He will study the economics of government medical care programs and will focus his attention on the Belgian system. Professor Craven was in Washington, D.C. for several weeks last summer for preliminary research in this field. In that effort he was supported by the Summer Research Fund. His interests concern the financing and benefits of the Belgian program, its methods of attracting doctors and skilled personnel needed to implement it, with special emphasis on its labor market aspects.

Dr. Edward A. Martin, Assistant Professor of English and Assistant Director of the Bread Loaf Writers' Conference will be on leave during the first semester with the expectation of completing a book on 20th century American satire which has been tentatively entitled, "Debunking and Debunkers; Satire and Satirists in America, 1910–1935."

Dr. George W. Bahlke, Assistant Professor of English, will be on leave during the spring semester for research on the novel in England since World War II. Professor Bahlke's especial interest here is in the function of imagery and the role of illusion in the novels of Virginia Woolf.

(*Please turn to Cover IV*)

The Faculty Recommends... *books of merit*

MIDDLEBURY COLLEGE

SPRING 1966

VOLUME 2 NUMBER 2 • DAVID J. LITTLEFIELD, EDITOR

Henry David Thoreau: A Guiding Clue

WALTER HARDING, *The Days of Henry Thoreau*, Knopf, 1965, $7.95.

This full and familiar biography is *not* a labor of misplaced devotion. It fills out the full-length portrait which, in some spots, Canby's study in 1939 left open to controversy. Perhaps for precisely this absence of controversial matter Harding's biography, although a well-planned, well-dated, and well-documented study, will seem too even-tempered and low-keyed. But does it give us a guiding clue to the complexities in a multi-dimensional man?

If we look carefully the dimensions of Thoreau are here. There is, for instance, the perverse "Walker-Errant," the insatiably curious "miscellaneous botanophilist," the ruminating riverman indulging his pleasure in the Concord ambit or on the Merrimack and the Allegash, on sorties to Cape Cod and the Maine Woods, or to Monadnock and Wachusett. Here is the spirited Concord independent, whose virtue did not languish in the trophy room, taking a stand on the issues of his day, sounding the tocsin in the local belfry to activate the sleepy consciences of his fellow townsmen on the rabid issues of the day. Here is the alleged escapist, the spiny one-man Walden colonist, "*himself* in a New World, Indian like." Here is the pawky non-organization man of varied natural and acquired skills busy about his beans, surveying, pencil making, lecturing, teaching, woodcraft, and husbandry. Here is the crotchety friend of Emerson, Alcott, Ellery Channing, Horace Greeley, Hawthorne, and of all the others, notable and anonymous. And here too is the abrasive master proseman the vigorous muscularity of whose thought and the buoyant lyricism of whose tangy prose accelerates our intellectual metabolism.

To write a biography of these dimensions is no small task. Years of the closest scrutiny of both small and important details have gone into the making of this book. A workman-like performance, everywhere it bears the benchmarks of assiduity, honesty, reliability, and competence. But it is less imaginative and moving (with the exception of the closing chapters) than it has a right to be. Once Flaubert wrote a friend, arguing that "an artist must be in his work like God in creation, invisible and all-powerful; he should be everywhere felt, but nowhere seen." If I were to judge *The Days of Henry Thoreau*, Gay Wilson Allen's *The Solitary Singer*, a biography of Whitman, Ralph L. Rusk's *Life of Ralph Waldo Emerson*, I would have to admit these biographies of somewhat equal stature have all too effectively followed Flaubert's prescription. Of course, not strictly, but scrupulously. Dr. Harding does step forward now and then to tell us what he thinks but not nearly enough. The books I find myself turning to more commonly are brilliant interpretive studies, pregnant with suggestion, like Whicher on Emerson, Fogle and Waggoner on Hawthorne, Chase and Bowen on Melville, or Krutch on Thoreau. To these I give a special accolade—a poet's (not a scholar's) accolade. This preference raises a central inquiry: Is it impossible to combine both the authenticity of the scholar's detailed portrayal with the poet's imaginative insights?

Sir Kenelm Digby, 17th C. English philosopher and student of occultism, tells of how, on a visit to Padua, he stopped in at the laboratory of a famous physician where he was shown a small pile of fine ashes under a glass. When a gentle heat was applied the ashes arose and, curiously enough, assumed the shape of the original flower. When the heat was withdrawn the spectral plant, so perfectly distinct and well-defined in its delicate outline, settled to dust again. As my Puritan forebears would say: "This has been instructive to me." Only the sympathetic imagination of the scholar-poet can stir inert biographical ashes into the original shape. Although *The Days of Henry Thoreau* is an admirable example of painstaking scholarship—fluent, direct, objective, integrated, and solid—there is a noticeable suppression or inhibition of the sensitive imagination which in transcending scholarship irradiates rather than recounts. I think it more likely the biographies of Thoreau to come will evoke a greater sense of the drama and passion which so moved Thoreau in those tell-tale passages of private excitement in his writings.

This strange man, Thoreau, one of the leaders of his tribe, had, I think, at times, the most fun of anyone in Concord, not whirligig fun, not merry-go-round fun, but interior fun, the *self*-amusement of the inward solitary. This is the key to it all, as Melville would say. Every Eden is suspended in chaos. And Edenic 19th C. Concord was a

hive of endemic critics to whom Thoreau must have appeared a promising victim. But read him closely and catch the overtone of suppressed hilarity at the absurdity of the human condition: at the goings-on of his near and far neighbors, or while driving in nails at the top of the wacky Alcott-inspired summer house, or in putting three reformers in their place, or lobbing verbal grenades at some Emersonian urbanity, or while abiding with inspired quips Jobian consolers on his death-bed. A wry, peppery, offbeat humor distinguishes Thoreau who was no Mr. Sobersides.

Thoreau is also a tough-minded, all-weather man who did not, like Van Winkle, oversleep his time. He simply undercut it, a little perversely, caustically, scoffingly—a man of *deep* convictions, an *original* thinker, a *great* writer. Harding's *The Days of Henry Thoreau* does succeed in making us realize these aspects and it develops his special friendships with Horace Greeley, Daniel Ricketson, H. G. O. Blake, his participation in the anti-slavery conflict, his interest in the Indian, the expression of many varying attitudes in essays like "The Succession of Forest Trees," "Wild Apples," "Natural History of Massachusetts," "Civil Disobedience," "A Plea for Captain John Brown," and "Walking," the tension in his friendship with Emerson, his career as a lecturer, his addiction to walking, and the close record of his passion for reading. Dr. Harding's book is an informed and judicial biography, not to be confused with those biographies which resemble a herbarium which contains just one pressed specimen. Reading it we are left with the all-important impression Thoreau is greater than the sum of his traits. Indeed, whenever the gentle heat of the unsuppressible poet in everyone of us is applied to the glass which is this biography, the original flower appears. The poetic vitality in Thoreau transports us as the poetry of all great poets does. Any biography we read must always live in the world of our invention when, as in Dr. Harding's study, there is fire in the bones of author and/or subject.

—Reginald L. Cook

Mr. Cook is Julian W. Abernethy Professor of American Literature, Chairman of the Department of American Literature, and author of two books on Thoreau, The Concord Saunterer *and* Passage to Walden.

Social Opportunities—Fact, Finance, and Outlook

Thomas R. Ford, *Man and Land in Peru*, University of Florida Press, 1955, $4.00.

The Peace Corps: A Pictorial History, edited by Aaron J. Ezickson, Hill and Wang, 1965, $6.95.

In 1964 the Latin American Studies Press published *Peru in Four Dimensions*, a book by David A. Robinson, a young American who has lived in and studied Peru for some fourteen years. More than 400 pages long, it overflows with information—historical, statistical, socio-economic—which would be the delight of the geographer, the geologist, the anthropologist, and the business man. Published in Lima, it is not, unfortunately, yet available on the North American market. Thomas Ford's book is available, however, and it is an invaluable source of material for the student of Peru. It deals in detail with the current patterns of land distribution, the land tenure system, the Indian vis-a-vis the Peruvian Agrarian Scheme, Peru's place in the world market, and reflects on the prospects of each. In general his predictions are optimistic, and he ends with books with these words:

> There is no reason why the peoples of Peru cannot be introduced into a twentieth-century industrial system with a minimum of disturbance through a well-coordinated program of social and economic action administered under capable leadership. But the failure to comprehend fully the nature and the magnitude of the changes which are taking place is perilous. Equally dangerous is a policy which raises the hopes and expectations of the citizenry beyond the possibilities of achievement. The possibilities of a peaceful transition are good, but a national policy that is disjointed, indifferent, or discriminatory can easily provoke a reaction of incalculable violence. Neither course is inevitable; either is possible. Theoretically, the choice may be with the Peruvian people; actually, it lies with their national leaders.

This is a realistic estimate of the possible future for Peru, a country which has more than its share of peculiar problems. The most difficult is the problem of population, half of which is Indian and far from integrated into the economy of the country. Not only the Peruvian government, but the United States Agency for International Development (AID) program and the Peace Corps have run head on into the problem of raising "the hopes and expectations of the citizenry beyond the possibilities of achievement."

Without embroiling himself in the unpredictables of politics, Ford has written one of the better books on a South American country, a book which is valuable for the student as well as the layman. No small part of its value is a fine selection of notes and a superb bibliography which touches on all aspects of Peru, especially the excellent studies of Peruvian sociologists who have spent years in the villages of the Andes, the source of much of Peru's social difficulties. A reader will find it a good base from which to judge the course of events in Peru and their effect upon internal and regional developments. The next best thing is to go there and make such a personal study in depth. The invitation is an open one.

The Peace Corps, with an introduction by the inimitable Sargent Shriver, is a beautiful pictorial history. It costs $6.95 and it is worth much more, for it will be one of the books you will want to look at and read again and again in order to learn about the unselfish, often heroic work done by the unbelievable Americans all over this poor world of ours. The pictures tell their own story and each one is worth a thousand words. The introduction and the story accompanying each country will warm the hearts of

the committed American and may even arouse the hearts and sympathies of the uncommitted. The story of the Peace Corps needs to be told in these days of Viet Nam and Santo Domingo. It provides the balance we need to retain that little bit of sanity which remains in this crazy world.

There is in this book all the material to warm the very cockles. From the training period in Puerto Rico, or New Mexico, or Putney, or Harvard, to those two years of teaching and learning, of frustration and of joyous achievement, you, the reader, can live with your fellow man and bring some sense of order out of chaos and see how meaning is given to useless lives. You will go through most of the Central and South American countries, through those of Asia, and Africa, and it will be the most useful and pleasurable journey you can possibly make, for you will be in good company. All this for $6.95—if you want the real McCoy, join up. —SAMUEL GUARNACCIA

Professor Guarnaccia is Chairman of the Department of Spanish and Italian, Dean of the Spanish Summer School, and for fifteen months in 1964–65 was Director of the Peace Corps contingent in Peru.

The Economic Report of the President, U.S. Government Printing Office, 1966, $1.25.

The Employment Act of 1946 "declares that it is the continuing policy and responsibility of the Federal Government to use all practicable means . . . to promote maximum employment, production and purchasing power." The Act requires the President to report to the Congress in January each year upon the condition and prospects of the economy and upon the measures he considers necessary to improve its performance. The Act provides for a Council of Economic Advisers in the Executive Office of the President to assist him in preparing the *Economic Report* and it provides for a Joint Economic Committee of the Congress to receive it. This is the law which brings before us *The Economic Report of the President*, transmitted to the Congress in January 1966, together with the Annual Report of the Council of Economic Advisers.

The *Economic Report* contains two parts. The first is the report of the President himself. It consists of only nineteen pages. In it he takes pride in the great advance of the economy during the past year and sees the prospect of further advance in the year ahead—provided, of course, that the programs he advocates are adopted. The President's piece necessarily must be viewed as a political document. The second part, the Annual Report of the Council of Economic Advisers, occupies 155 pages and occupies them fully. It is a treatise on the state of the economy prepared by the Council for examination by other professionals and for thoughtful reading by educated citizens. The scrutiny by professionals is guaranteed in more than ample quantity from witnesses before the Joint Economic Committee, from financial and business analysts and from senior Economics majors in Middlebury College who make a project of it each year. Scrutiny of a sort is furnished also by economic forecasters, some of whom would have to apply their expensive talents to more humble tasks if they did not have this treatise to tell them what to say. One cannot be so confident about the reading by citizens, though the *Report* is entirely readable throughout and in no small way illuminating. Last year's *Report* sold only about 50,000 copies, enough perhaps for the business schools and banks but not at all enough for a decently informed electorate. The Surgeon General's Report about cigarettes and cancer did far better than that!

But what does the *Report* say? This is too long a question for me to answer in full, so let me omit comment on Chapters 3, 4 and 5 which deal with such varied matters as education and health, reducing poverty, urban decay, pollution, transportation and agriculture. They are packed with information and they give insights into the Council's thoughts—and the Administration's—about how these problems may be dealt with. Let me put aside also Chapter 6, entitled "The International Economy," despite the fact that it tempts me. It would please me to explain why I think it offers too cheerful a view of the United States balance of payments position and why I think it underestimates the less visible effects of the so-called "voluntary" controls over capital exports now so strenuously enforced by the Government. I marvel that the Congress permits such aggressive action without the benefit of legislative authority. But even this succulent bait must be resisted if we are to give any attention to the central subject. That subject is the overall level of performance of the economy. What about it?

Whatever indicator we look at, and the *Report* lets us see more than enough of them, it is glowingly clear that the economy is operating very close to the peak of its potential. The huge advance of 1965 was achieved only in part by actual growth of potential. The remaining part was by taking up earlier slack. Yet for the next year the *Report* expects another advance about equal to that of last year. Is this possible? The answer depends upon one's estimate of how much slack still exists and how much new potential can be added in the interval. I have not attempted proper estimates, but the feeling in my bones, which I am willing to back with a modest bet, directs me to an affirmative.

That, however, is not the issue in the forefront of current debate. This issue, and a noisy one it is, is the question of inflation. The *Report* makes no effort to avoid the question. The possibility of inflation is real, the more real because of the war. Increase in military demands upon the economy, unless offset by increased taxes to curtail other demands, could raise prices rapidly. The *Report* does not fail to point out that uncertainties in this regard complicate the task of economic policy. But I cannot agree with those who think that inflation is already in motion and bound to get worse simply because the economy is operating so close to peak. A well run economy *ought* to be operating at peak. If its resources are deployed correctly to match the display of

demands it ought to be nudging capacity in every segment of industry. This, the *Report* tells us, is virtually the present position.

It is a precarious position. Yet to draw back from it and leave the peak unattained is to have idle capacity, less production, lower incomes and unemployment—which is wasteful, demeaning and dangerous. To strain beyond it is to step into inflation. Neither alternative is desirable. What is wanted is to stay in the precarious position. The Council of Economic Advisers is right in commending policies to accomplish that, even at some risk. No good cook would refuse to let a stew simmer merely because with too much heat it might boil over!

This touches upon the main purpose of the Employment Act and of the machinery it provides. It is to keep the economy at peak. The last Chapter of the Report, "The Employment Act: Twenty Years of Experience," presents a lesson in justification of that purpose and does it with such lucidity and persuasiveness as a teacher must envy.

—KARL L. ANDERSON

Mr. Anderson is George Adams Ellis Professor of Economics and Chairman of the Social Sciences Division.

PETER L. BERGER, *Invitation to Sociology: A Humanistic Perspective*, Anchor, 1963, $.95

A student once asked me if I were a sociologist "all the time." I had never considered the idea in quite the way it was posed, but upon reflection I had to admit that being a sociologist all of the time was a fairly accurate description of my perspective on daily life. *Invitation to Sociology: A Humanistic Perspective*, is a stimulating illustration and exposition of that perspective. This is a book I wish I had written. It is clearly conceived, well-written, and it has a 'point' to make. Witty illustrations abound, there are numerous insights to savor, and serious consideration of the issues it raises is rewarding. Yet the reader should be forewarned. This is only one man's view of the field of sociology. Nevertheless it does present an articulate and provocative picture of the field. While it may be deceptively easy reading, one should not overlook the crucial question of human freedom which it raises.

Berger's treatise can be broken down into three main sections. In the first section the author is concerned with the current image of the sociologist and his acceptance by the general public. He begins by destroying many stereotyped impressions. He states clearly what a sociologist is *not:* he is neither a social worker, social reformer, statistics gatherer, nor ". . . a detached, sardonic observer, and a cold manipulator of men." If not these, what is the sociologist? For Berger (and here is where I have a special affection for his expressive abilities), the sociologist is ". . . someone concerned with understanding society in a disciplined way, . . . a person intensively, endlessly, shamelessly interested in the doings of men," one who ". . . will occupy himself with matters that others regard as too sacred or as too distasteful for dispassionate investigation," someone who ". . . moves in sectors of experience that are familiar to him and to most people in his society" but who experiences ". . . the excitement of finding the familiar transformed in its meaning."

The second and longest part of the book contains Berger's more formal view of sociology in terms of its unique perspective and basic concepts. Sociology as a "form of consciousness" is an attempt to "understand" (Max Weber's *verstehen*) that structure which emerges from human, social interaction, i.e., man's society. In searching for this understanding, one must look as often behind the official facade as directly at it, perhaps even more often, since human behavior involves many different and complex levels of meaning. For example, a modern American city may be governed by a formal charter or constitution. However, the sociologist will often find it more fruitful to look at the makeup of the "informal power structure," thus ". . . discovering the way in which powerful vested interests influence or even control the actions of officials elected under the charter." As a consequence of this kind of approach, values and structures are "relativized" and "debunked": ". . . the sociologist must frequently disregard the answers that the social actors themselves would give to his questions and look for explanations that are hidden from their own awareness."

To accomplish this task in a systematic manner, the sociologist employs a variety of necessary and useful concepts. Berger skillfully illustrates their utility by adopting the metaphors of the prison and the stage. Under the heading of "Man in Society," Berger shows how man is subject to a multitude of external societal forces impinging on his every move. The image of a man in prison, locked in on all sides, conjures up the appropriate and meaningful spectacle. The controlling consequence of social location is clearly shown. Current evidence indicates that, given his position in the social structure, a person's voting preference, area of residence, and even interior decorating styles are to a great extent predetermined.

To explicate the metaphor of the stage, Berger speaks of "Society in Man" in terms of the internal controls which are "built into us" through the process of being socialized. These internal controls are the culturally-defined roles that we, as actors on the stage of life, are expected to play by those around us. But the nature of this learning of roles is such that we are often unaware of a pressure to conform. We reach the point where we come to desire what is expected of us by others—we *want* to obey the rules. The attitudes and emotions appropriate to a specific role soon follow to reinforce the action. Berger takes the example of a man who has recently been commissioned an officer. He wants to think that he is the same person he always was and he feels embarrassment while acknowledging the salutes of his men. But he must, according to military regulations (and reinforced by his fellow officers), adopt the bearing

and mannerisms of an officer and soon he will conceive of himself in this way. How often have we assumed the stance appropriate to our position, thereby responding to the expectations of those around us, until we come to believe ourselves transformed?

The deterministic view of man, implied in much of the sociological perspective, has now been fully revealed in all of its implications. But what has happened to Man, the animal capable of taking initiative and experiencing freedom? Must he merely respond to the judgments and wishes of the prison warden and the director of the play? At this point, in his last and crucial chapter, Berger spells out the meaning of the subtitle of his book, sociology as "A Humanistic Perspective." He develops the philosophical implications of sociology with the metaphor of the puppet theater:

> We see the puppets dancing on their miniature stage, moving up and down as the strings pull them around, following the prescribed course of their various little parts. We learn to understand the logic of this theater and we find ourselves in its motions. We locate ourselves in society and thus recognize our own position as we hang from its subtle strings. For a moment we see ourselves as puppets indeed. But then we grasp a decisive difference between the puppet theater and our own drama. Unlike the puppets, we have the possibility of stopping in our movements, looking up and perceiving the machinery by which we have been moved. In this act lies the first step towards freedom. And in this same act we find the conclusive justification of sociology as a humanistic discipline.

Thus sociology, the study of man in society, may provide the social prisoner with an "out." Understanding how the system works, how the puppet strings are pulled and manipulated, enables man to begin to exert an influence on prison administration and script-writing.

Some people don't like or accept the view of society as presented by the sociologist. Yet he must paint the portrait of the current scene the only way he knows how, with dispassionate objectivity. Because moral and philosophical issues emerge as a consequence, sociology would appear to be more than an academic discipline. It has relevance for any "man in society," for *you*. If you are concerned with matters of human freedom, Berger will guide you along some of the more relevant paths.

—Rudolph K. Haerle, Jr.

Mr. Haerle is an Instructor in Sociology-Anthropology.

Outlines in Time: Past and Future

Leo Bagrow, *History of Cartography*, revised and enlarged by R. A. Skelton, translated from the German by D. L. Paisey, Harvard University Press, 1964, $19.95.

Much of human history would be incomprehensible without maps. They have been drawn as aids to determining sources of food, routes of travel, shapes and sizes of the land, plans for irrigation, military adventures, and patterns of towns and fields. Crude picture maps may have preceded or accompanied the development of oral communication. Maps are among man's most sophisticated and effective devices for portraying areal concepts and for illustrating the interrelatedness between two or more patterns of perception. Maps are visual records which, in their time, have exerted greater influence on man's mind than the printed word, and their significance as historical documents is frequently equalled by their beauty as works of art. When a richly illustrated history of cartography is printed, it is as significant a publishing event as it is an uncommon one. Leo Bagrow's original *History of Cartography*, published by Safari-Verlag, Berlin in 1951, and long regarded as a classic in its field, has been revised recently by R. A. Skelton, Superintendent of the Map Room of the British Museum. The translation from German to English brings to the English-speaking public a volume which will be of particular interest to the layman. It is written in clear prose and printed on high quality non-glare paper. The 8″ by 10¾″ format permits large scale reproduction of 116 monochrome and 22 color plates of representative maps from antiquity through 1750.

The *History of Cartography* focuses primarily on the history of map production. Little is revealed concerning the important problems of map symbolization, the representation of the third dimension on maps, the development of projections, or the invention and design of instruments for surveying or navigation. Bagrow has used a regional-historical framework in relating the story of world cartography. The sixteen chapters into which the work is divided include the following titles: maps of primitive peoples, cartography of the ancient world, the Christian Middle Ages, Islamic cartography, Mediaeval sea-charts, world maps of the later Middle Ages, Ptolemy and the Renaissance, the first printed maps, the end of the Middle Ages, the cartography of the great discoveries, nautical cartography in the 16th century, maps, workshops and the world map of the 16th century, the mapping of European countries, the century of atlases, the mapping of America, and the cartography of Asian peoples.

This edition arbitrarily terminates cartographic history in 1750, the date being selected by the author because he felt that after that time maps ceased to be artistic or skillfully crafted. Nothing could be less true! Bagrow's treatment of cartographic development after 1600 is unnecessarily sketchy, and Skelton accentuates this difficulty by shortening or deleting portions of the original text, particularly the sections dealing with 17th and 18th century cartography. In contrast, the exposition of early map making, especially Arab, Russian, and East Asian work, is very complete.

Bagrow's *History of Cartography* is a handsome introduction to the field. For those who wish to identify a particular

mapmaker and his principal contributions a useful List of Cartographers is included. For the serious student the book provides a valuable bibliography of the history of cartography containing 392 references in chronological order. For the reader who delights in maps, this book will offer great rewards, for in no other work of comparable size will he be able to examine and study so many excellent illustrations, many in color. The finest illustration is a superb two-page color reproduction of the 13th century Ebstorf world map. Here art and cartography have been beautifully blended. —J. Rowland Illick

Professor Illick is Chairman of the Department of Geography and Geology.

Derek J. de Solla Price, *Little Science Big Science*, Columbia, 1965, $1.25.

Several times during the past few years I have remarked in conversations that at the pace science is developing it is frightening to speculate on when the next great breakthrough will come and to what it will lead. Where will it all end? I have heard gloomy prognostications comparing the growth of science and scientific manpower in the United States and Russia. I have been told we must do more to encourage able students to elect careers in science or we shall not much longer enjoy our present position of world leadership. For those of us who think about these things and especially for those of us who are directly concerned with science and technology and its role in our society, de Solla Price's little book makes rewarding reading. It is a collection of lectures delivered at the Brookhaven National Laboratory in 1962 in which the author analyzed science and its growth as measurable entities and developed a "calculus of scientific manpower literature, talent and expenditure." As an historian of science who has a formal background as a physicist de Solla Price is eminently qualified to make such a study.

One of his most interesting points is that the transition from little science to big science has been steady and more gradual than appears at first glance. It is a fact that eighty to ninety percent of all the scientists who have ever lived are alive today. It is true that, if growth continues at the present rate, the next fifteen or twenty years will produce as many scientists and as much scientific work as have been produced in the whole of time up to the present. But the author makes clear that this situation has existed for some two hundred fifty years. This is a manifestation of the exponential growth that science has been experiencing since about 1700, and the author posits exponential growth as the fundamental law of any analysis of science. In terms of growth science is no different now than it was in the eighteenth century—it has always been modern, it has always been growing faster than the general population and it has always been on the threshold of tremendous expansion.

Fortunately, for those who shudder at the prospect of a continued exponential growth (one can speculate, assuming continued growth at the present rate, that in two hundred years there would be two scientists for every man, woman, child and dog in the population), all apparently exponential laws of growth must ultimately become logistic. That is, exponential growth reaches a limit at which it must slacken and at which the exponential curve becomes logistic—a curve that recognizes a ceiling. At some time in the future we will reach a point of saturation and then a steady state will probably be maintained in which considerable activity will be directed toward reorganization of the scientific community and a reformulation of the "ground rules of science."

This is the thesis developed in the first of the four chapters. Succeeding chapters examine the problems attendant upon the development of a greater proportion of great scientists, the history and the changing role of the scientific paper, the changing attitudes of the writer of scientific papers, and, finally, the effect that the development of big science will have on a country's share of the world's scientific output. The book is a penetrating analysis of the development of science as a powerful economic and political force. It should appeal not only to the scientific community but to all who are concerned with the role that science does and will play in our society.

—Robert W. Gleason

Mr. Gleason is Assistant Professor of Chemistry.

Quests for Meaning in History, Art and Literature

Barbara W. Tuchman, *The Proud Tower: A Portrait of the World Before the War 1890–1914*, MacMillan, 1965, $7.95.

Jean Casson and others, *Gateway to the Twentieth Century: Art and Culture in a Changing World*, McGraw-Hill, 1962, $25.00

In the malaise of our national confusion as to whether we should command a world order to our liking or retreat into a no longer impregnable fortress there is currently a search for a traditional pattern that may serve again to shape our destiny. For it is as easy in the minds of some to associate our activities in South Viet Nam with the Peninsula campaign of Wellington in an attempt to bleed Napoleon as it was for this writer to predict ten years before it happened (in the pages of the News Letter) Hitler's invasion of Russia. Both of these desperate moves were the result of a frustration caused by the existence of the English Channel.

We use the past rather cavalierly. A recent analogy of history to contemporaneous events which was startling to us was expressed in an article on the activities of the Classics Department of a great American university:

Men faced with the war in Vietnam must be startled by the contemporaneity of Pericles' speech to the Athenians when it is read to them in class: 'Do not imagine that what we are fighting for is simply the question of freedom or slavery: there is also involved the loss of our empire and the danger arising from the hatred we have incurred in administering it. Nor is it any longer possible for you to give up this empire, though there may be some people who in a mood of sudden panic and in a spirit of political apathy actually think that this would be a fine and noble thing to do. In fact, you now hold your empire down by force; it may have been wrong to take it; it is certainly dangerous to let it go.'

We look into history nostalgically, with the hope that it may repeat itself. It is not that simple. To the living reality is what they know, to the dying that which they might believe. We cling to a world that in its aspect exists for us, and the conservative dreads it ever being changed with his passing. This wistful tendency has led to the publishing of a deluge of Gestalt assemblages which, by examining the climate of calms before a storm and occasional eruptions, might give us an insight into the future. The Edwardian Age has left few treasured relics in the swift tempo of the first half century. So the placid enjoyment of nature without fear, or even concern, as expressed in such an idyll as the first volume of Siegfried Sassoon's *Memoirs of a Fox Hunting Man* still attracts the curious in the same sense that Jane Austen and even Max Beerbohm are read today through curiosity or as a release from tension. Hughes' last novel, *Fox in the Attic*, combined a reflection of things past with reporting.

Mrs. Tuchman has written a book that is much criticized by those who expected the majestic warlike tempo of her *Guns of August* success. But her problem in this book was by no means the same, for between the Franco-Prussian and First World War there developed the monarchical personalities, almost a family group in themselves, who steadily prepared for war and lived a hypocritical age of elegance, privilege, and sport, and then died in Flanders. Hypocrisy was weakened by Wilde's rejecting the veil of discretion. The social prestige of the country gentleman is well expressed by a description of his daily round measure of port and a weekly fall on the head from horseback. He managed then to remain "in that chronic numb confusion which was the aim of every cavalry officer." Glorious material successes were common. Lord Rosebery won the British Derby in 1894 while Prime Minister, completing a triad of ambitions when he married Hannah Rothchild, the richest young lady of England. The author describes the governing group of the House of Commons as "the best club in London" before the veto power of the Lords was abolished to meet the demands of reform. Here are excellent sketches of Salisbury, Asquith, young Winston Churchill and, best of all, the languid Balfour.

Any survey of history is of great interest to the individual reader when it supplies further information regarding an event that one is somewhat familiar with. After reading about the anarchists and America's rise to world power after the sinking of the Maine, I was gratified by a replaying of the Dreyfus Affair which added, however, nothing that was new to me. A little more light on Charles Stewart Parnell would find me grateful. I could not forget James Joyce writing at the age of nine a diatribe entitled "Et Tu Healy" accusing my kinsman, the first Governor General of the Irish Free State, of deserting the disgraced leader and thereby postponing home rule for Ireland and bringing down the wrath of the Irish intellectual on the priesthood. There follow accounts of such efforts towards World Peace as the Hague Court and that of the inventor of dynamite who, like the inventor of the atom bomb, found solace in a statement such as this: "I wish" that "I could produce a substance or a machine of such frightful efficacy for wholesale devastation that wars should thereby become altogether impossible." We also have hilarious sketches of Kaiser Wilhelm II in a chapter, "Neroism Is In The Air." We have and will hear again His Majesty's view of Art.

> Art, he announced, should represent the Ideal. "To us Germans great ideals, lost to other peoples, have become permanent possessions" which "only the German people" can preserve. He cited the educational effect of art upon the lower classes, who after a hard working day could be lifted out of themselves by contemplation of beauty and the Ideal. But, he sternly warned, "when art descends into the gutter as so often nowadays, choosing to represent misery as even more unlovely than it is already," then art "sins against the German people." As the country's ruler he felt deeply hurt when the masters of art "do not with sufficient energy oppose such tendencies."

Art is what it will be.

Perhaps the most significant chapter is one dealing with suffrage for women fought by Mrs. Pankhurst, Carrie Chapman Catt and Mamie Fish and the amelioration of the working class and its rise to power.

> At the Shawfield Chemical Works in Glasgow in 1897, year of the Diamond Jubilee, workmen received 3d. or 4d. an hour for a twelve-hour day, seven days a week, spent amid poisonous vapors without a lunch-hour rest. They ate lunch standing at the furnaces and if they took Sunday off were fined the next day's wages. Lord Overtoun, owner of the Works, a philanthropist who gave 10,000 a year to charity, was a leading member of the Sunday Observance and Sunday Rest Societies. In other industries workers could be arrested for taking a day off without permission. If they applied for it, the request could be refused; if they took it anyway they could be, and often were, hauled off to a day in gaol.

Here in its awakening of conscience was the birth of the welfare state. Here Balfour and his world bowed out, and the book ends with the death of Jaures and the cataclysm of World War I and more importantly the rise of Communism. Wisely in an afterword the author writes "The Old

World has much that has since been lost, whatever may have been gained." Is this the root of much of youth's irresponsibility for order in our time when they look into the abyss of total destruction?

In the first essay of *Gateway to the Twentieth Century*, "The Climate of Thought," Jean Casson treats with the capitalistic expansion that made *The Proud Tower*. He then turns to the social revolutions burgeoning and sees ferment to be the result of swifter communication, the automobile and the plane. He sees a new door to reality in the new technology, the development of the cinema, and the growth of man's consciousness regarding the world and himself in the contributions moving swiftly from Darwin to Bergson to Einstein and Freud. It must be admitted certainly that the arts before this era, and overlapping it, were tailor-made by skilled confectioners, particularly in the salons generated by the Ecole des Beaux Arts. The companions of the scientists and philosophers mentioned were such figures as William Morris allied to Socialism, the retreat from bourgeois values in Gauguin and the extension on his seeing to the decorative change of Art Nouveau, the pioneer Louis Sullivan in his Transportation Building for the Chicago World's Fair, the Firth of Forth Bridge near Edinburgh by Fowler and Baker, the delirious yet solid architectural poetry of Gaudi in Barcelona, Mahler Schonberg and Stravinsky in music, Kirchner, Schmidt-Rotluff and Nolde in German expressionism. These and many others were originally looked upon much as were the anarchists Kropotkin, Most, Berkman, Vaillant, Malatesta, Faure, Lucheni, Czolgosz, Goldman and others as were as well reformers such as the Fabians, Marx, Hardie, MacDonald, Cipriani, Bebel, Kautsky, Debs and Jaures, all dealt with by Mrs. Tuchman.

Above all there is the firm conviction that the machine is a thing of beauty. That it should not have a Neo-classical or Gothic envelope and that the expression of it is the new aesthetic. The artist imaginatively follows the expression of Dostoevsky with a respect for mathematics but with a will to take flight from its logic. "I admit that two-and-two-makes-four is an excellent thing, but if all things are to be praised, I should say that two and-two-makes-five is also a delightful thing."

It is a period as rich in personalities as in ideas. It has always been a matter of indecision on the part of this reviewer whether the intellectual aristocrats such as Emile Rousseau, Marquis de Lafayette, Jacques Louis David, John Steinbeck, Franklin Delano Roosevelt, Joseph Dos Passos, Count Tolstoi, Leon Trotsky, Arshile Gorky, Prince Yusupov, Robert Wagner, Norman Thomas, and Robert Lafollette have been as effective as Samuel Gompers, Felix Frankfurter, John L. Lewis, Mahatma Gandhi and Martin Luther King by their militant or passive resistance in bringing about social reform. Certainly in the years of our Depression writers akin to the former group spoke out, but few of them showed their faces during the absurd years of Senator McCarthy. By then, of course, our concerns were no longer domestic. Perhaps such efforts cannot be divided and progress is brought about by both expressed thought and economic action. Today the Welfare State is almost universal and sustension of it has become a political weapon of the conservative governments.

Perhaps the most important emerging figure of this period is the Surrealist and Pataphysician Marcel Duchamp, for the visual record of his contributions, however slight in number, is being extended in their explorations by artists of today. The rebirth of Dada with its nose-thumbings and "happenings" is one of the current contemporary modes. As a matter of fact, the book itself is a record of the existence by 1914 of that which is good and bad today. This suggests something of a cultural stalemate and rather negates the spirit of an age concept.

This book, despite the splendor of its appearance, is much more than a cocktail-table decoration. It should be read. The slick paper used for the reproductions of paintings was perhaps unavoidable but actually enhances the reproductions of the applied arts. Delightfully, old photographs are often used in reproducing architectural examples, which gives them the atmosphere of the period. The typography is handsome, the articles flow smoothly with the interspersion of occasional illustrations. The work selected is empty of chauvinism that characterized Hoffman's *The Earthly Paradise* dealing with the Romantics which with its overemphasis on the work of Caspar David Friedrich resulted in a Bible of Kultur.

These two books complement each other and could easily be followed by reading Janet Flanner's (Genet) *Paris Journal, 1944–1965*, which in a delightfully intimate way reports on politics, economics, literature, the theatre, music and the visual arts. Living in the period, she cherished that which was meaningful to her and her report is natural, not labored, and to my mind avoids the didactic scholarship and resultant tedium of Alistair Horne's, *The Fall of Paris, 1870–91*. It is inevitable that history evolves with the accidentality of experiences in a human life and often excapes generalization. Despite the thought that events are shaping beyond our comprehension and control and that human nature remains constant, the search for meaning in a time from Herodotus to today preoccupies the popular historian. —ARTHUR K. D. HEALY

Professor Healy is Chairman of the Department of Fine Arts, President of the Board of Trustees of the Sheldon Museum, and a widely-admired peripatetic painter.

KENNETH M. STAMPP, *The Era of Reconstruction, 1865–1877*
Knopf, 1965, $4.95.

Few myths in American history have proved more tenacious than those that surround Reconstruction. And few, it must be added, have so distorted our understanding. Scholarship has been exposing their inadequacy for over a generation, but the stereotype persists. Reconstruction continues to project an image of greedy carpetbaggers,

corrupt scalawags, and ignorant Negroes uniting behind the power of federal bayonets after 1865 to exploit and tyrannize the prostrate South.

The magnanimous and statesmanlike policies of presidents Lincoln and Johnson, so the story goes, were overturned by a malevolent phalanx of Radical Republicans in Congress, who established military rule in the ex-Confederate states and proceeded to oppress and plunder their defeated foes in the interests of party supremacy, Northern business, and sheer vindictiveness. To serve these ends, the Radicals forced Negro suffrage upon the South and cynically manipulated the Negro vote. What followed was an era of degradation, thievery, and barbarism. Embattled white Southerners finally ousted the carpetbaggers and restored "home rule" in the 1870s, but not until Reconstruction had bequeathed an enduring legacy of sectional bitterness and racial hatred.

Kenneth Stampp's perceptive volume is an eloquent attempt, based upon his own and numerous other scholarly investigations, to place Reconstruction in better perspective and draw conclusions more nearly in line with the sum of the evidence. The author acknowledges that the myths contain a solid element of truth. Party power, protection of business, and vindictiveness *were* among the motives of postwar Republicans; the record of carpetbag governments *was* marred by corruption and waste. But there is more to the story than this—so much more, as Stampp forcefully demonstrates, that the traditional view of Reconstruction is simply untenable.

The campaign to solidify Republican control and promote Northern business was far more than a sinister Radical conspiracy. Conservative and moderate Republicans, including Abraham Lincoln, also sought these goals, and the Radicals themselves were badly divided on such economic issues as tariff and currency policy. The most consistent and important aspect of the Radical program was neither political nor economic, but a sincere idealism that sought to establish and safeguard Negro rights. Congressional intervention in Southern affairs after 1865 was an inevitable consequence of the total failure of President Johnson's reconstruction policy—and it was this policy, not the much-maligned Radical program, that laid the real basis for racial strife and white supremacy politics in the South.

The record is everywhere more complex than the myth. Carpetbaggers included honest settlers and humanitarians as well as corrupt spoilsmen; scalawags were a heterogeneous assortment of wartime unionists, lower-class farmers, businessmen, and a few leaders who felt that cooperation was the South's best policy. Corruption, Stampp points out, was a nationwide phenomenon, its most spectacular achievements being those of white Tammany Democrats in New York. Southern "Redeemer" governments showed as high an incidence of dishonesty as did the carpetbaggers.

Moreover, the bulk of carpetbag expenditures was devoted to necessary and legitimate tasks of rebuilding. Many carpetbaggers were able leaders who provided the former Confederate states with better constitutions, better schools, and more democracy—for both races—than most of them had ever known. And Negro voters, contrary to legend, proved neither unreasonable, vindictive, nor stupid. Since militantly racist Democrats offered the only alternative to carpetbag Republicanism, who can quarrel with the logic of the freedman's political choice?

As materialist elements dominated the Republican Party in the 1870s and Radical idealism gave way to disillusionment, the GOP abandoned the Negro to the tender mercies of Southern white leadership and Jim Crow. Markedly anti-Negro, Americans were totally unprepared to make the appropriations and economic readjustments that alone would have enabled the mass of former slaves to escape poverty and ignorance. But such attitudes would change; and Radical failures, Stampp concludes, were far outweighed by two momentous achievements that would make eventual reform possible:

"The Fourteenth and Fifteenth Amendments, which could have been adopted only under the conditions of radical reconstruction, make the blunders of that era, tragic though they were, dwindle into insignificance. For if it was worth four years of civil war to save the Union, it was worth a few years of radical reconstruction to give the American Negro the ultimate promise of equal civil and political rights." —WILLIAM B. CATTON

Mr. Catton is Associate Professor of History.

T. S. ELIOT, *To Criticize the Critic, and Other Writings*, Farrar, Strauss, and Giroux, 1965, $4.95.

The publication of a collection of essays by T. S. Eliot is always a matter of literary importance. His critical writings have had an enormous impact on both literary theory and the practice of poetry in the twentieth century. As a theorist he has actively contributed to the continuing effort to define the nature and function of art and has significantly shaped modern thinking on these matters. Some of his most famous critical concepts—"dissociation of sensibility," "objective correlative," "tradition and individual talent," "impersonality of art"—are now commonplace literary shorthand, rivalling even the well-known phrases of Samuel Johnson or Matthew Arnold. His organic theory of poetry, derived from Coleridge's definition of a poet in *Biographia Literaria*, made respectable the witty and ironic lyric so typical of our times. As a man-of-letters committed to preserving and furthering the Western humanist tradition as a moral and religious force, he has contributed essays on the relevance of the classics, of education, of tradition to the modern world, and offered ideas on a possible Christian society.

Eliot's essays in this posthumous volume, *To Criticize the Critic and Other Writings*, fall into his usual areas of interest: literary theory, practical criticism, and relationships between literature and society. The essays range in time from

an hitherto unpublished analysis written in 1917 on metrical virtuosity in Ezra Pound's early poetry, to a public lecture delivered in 1961 at the University of Leeds. The scope is wide, with essays on Poe and the French symbolists, American language and literature, the role of the classics in literature, and a personal tribute to Dante. The three lectures on education, deriving from Eliot's strong instincts as practicing Christian and advocate of the traditional liberal arts curriculum in schools, are sincere but unoriginal.

The tone of writing is personal and persuasive and suggests the confident and disciplined literary spokesmen of his age. As with Samuel Johnson, for whom Eliot feels "reverence," the reader senses a penetrating intelligence, comprised of what in the neo-classical period was called wit and judgment, as well as the deep emotional response of a whole personality. The prejudices are sometimes there, as they were in the notorious essays on Milton, Shelley, and Swinburne, but the insights, when tested against the experience of the literature, usually ring true.

Eliot is at his best when analyzing the influence a poet has exerted on his own poetic consciousness and method. In "What Dante Means to Me" he lays to rest the notion that he admires Dante because of their similar religious beliefs. Referring to the device of literary allusion in "Little Gidding," he explains that he intended "to present to the mind of a reader a parallel, by means of contrast," between the *Inferno* and *Purgatorio* and a modern air raid. What clearer account of Eliot's allusory mode of writing, a technique which has exasperated many readers, exists in the innumerable discussions of *Four Quartets* or *The Waste Land?* His greatest delight in Dante, however, is in his craftsmanship, economy of language, and verbal textures, a natural reaction for a poet whose poetry exhibits these very same qualities and a critic who has devoted an essay, "The Social Functions of Poetry" (1945), to the various obligations a poet must have toward language.

In the introductory essay, from which the volume takes its name, Eliot reconsiders his own criticism. He is somewhat uneasy about his dogmatic treatment of Milton and Shelley and the special pleading of much of his early work. He cautions against judging criticism apart from "the state of literature at the time at which it was written, as well as the stage of maturity at which I had arrived, by the influences to which I had been exposed, and by the occasion of each essay." As perspectives change, Eliot's critical pronouncements do appear to parallel his and other modern poets' attempts to create in personal terms a "modern" myth, some objective framework of value as a substitute for the collapse of classical metaphysics during the eighteenth century and as a reaction against the romantic subjectivism of so much nineteenth-century poetry. His alleged traditionalism is therefore actually inseparable from his modernity.

But the tentative quality of Eliot's retrospective should not be construed as a "recantation." The tone of the essay "To Criticize the Critic" is complex, as the implied play on words in the title itself might suggest. For instance, he is apparently embarrassed by the pretentious statement about his classicism, royalism, and Anglo-Catholic religion; at the same time he wryly quotes from Shelley, whom he supposedly thinks "adolescent" and "repellent," to describe the way the statement haunts him. He deplores the anthologizing of early argumentative defenses of his poetic practices and theories of art, yet he stands by them as imaginative acts. Donne "inspired" him, but metaphysical poetry was simply congenial to the age, he notes, in what amounts to a critical flip-flop. Like the self-conscious narrator in "Prufrock," asserting and depreciating his perceptions, the criticizing critic generates here the Eliot-like tension of opposites between self-effacing apology and commitment to his art. Quoting from his early intellectual mentor, the philosopher F. H. Bradley, Eliot calls criticism "the finding of bad reasons for what we believe upon instinct, but to find these reasons is no less an instinct." The wit, humility, and seriousness of this remark is a fitting summary of Eliot's own efforts. —DONALD C. MELL

Mr. Mell is Assistant Professor of English.

An Enchanted Land

J. R. R. TOLKIEN, *THE LORD OF THE RINGS:* Part I, *The Fellowship of the Ring;* Part II, *The Two Towers;* Part III, *The Return of the King* (in three volumes), Balantine, 1965, $ .95 each.

News of the gathering storm of admiration first drifted across the waters to us from a friend at Oxford who several years ago sent a copy of *The Hobbit* to the children at Christmastime along with a glowing report of the extent of Tolkien-fever prevalent among the undergraduates there. Soon after that a mathematical colleague at Middlebury persuaded me to borrow his well-thumbed copies of *The Lord of the Rings* and we have since done much by word-of-mouth to forge new links in the chain of admiration that binds those who have succumbed to its spell. In New York last summer I caught whisperings of the imminent formation of a Tolkien Society of America and now a recent piece in the *New Yorker* about one of its meetings confirms the fact that among the young—and the young in heart—in our land the rage to live an Elvish life is on in earnest. And what a boon for good reading this is!

Let there be no mistake about it—this is an "in" book, and either you know what Ents, Orcs, and Palantíri are, and what causes they serve, or you don't and had better find out soon. Tolkien is not a topic for cocktail-party chatter; you're committed or you're not. Some of the more passionate devotees even write each other in Elvish script. And it is easy to justify this quality of passion, for *The Lord of the Rings* is one of the authentic literary masterworks of our times, and it is my guess that it will long outlast some of the highly-touted "masterpieces" that Madison Avenue

is so intent in foisting upon us. Why? Well, first of all, it tells a gripping tale. Frodo, the nephew of Bilbo Baggins, the Hobbit who first possessed the ring—*the* Ring, comes into possession of it on the occasion of old Bilbo's eleventy-first birthday party shortly after Bilbo's dramatic disappearance from the midst of those who thronged the garden at Bag End. Not long after (at least according to the reckoning of time in the Shire), under mysterious and menacing circumstances, Frodo and his first companions are forced to fly under cover of night on a mission they don't fully understand that is fraught with terrifying dangers. With the aid of Elves, the protection of Strider, and the hope of encountering Gandalf the Grey, they reach the realm of Elrond and Rivendell. There much is explained, the full company of the Ring constituted, and the heavy burden of an awful quest undertaken. If you get this far (the beginning of Book II of Part I), you will not be able to put the book down, so there's no need for me to say more. I will say only that it is a compelling narrative. I haven't been as frightened or as exhiliarated since as a boy I went to horror- and mummy-movies on Saturday afternoons.

But *The Lord of the Rings* is a good deal more than an absorbing tale of mysterious creatures, fearful encounters, and deeds of high heroism (although it is that, most emphatically); it is beautifully written, too. Like the *Aeneid*, Tolkien's epic is the loving labor of twelve years of painstaking composition. An Oxford philologist, Tolkien brings a scholar's sense of the exactitude of language to his talents as a story-teller and the result is passage after passage of evocative description and disciplined narrative:

> It became difficult to follow the path, and they were very tired. Their legs seemed leaden. Strange furtive noises ran among the bushes and reeds on either side of them; and if they looked up to the pale sky, they caught sight of queer gnarled and knobbly faces that gloomed dark against the twilight, and leered down at them from the high bank and the edges of the wood. They began to feel that all this country was unreal, and that they were stumbling through an ominous dream that led to no awakening.

Finally, *The Lord of the Rings* is a vivid demonstration of the Keatsian formulation, "Beauty is truth, truth beauty," for it knows that in the end both truth and beauty have moral implications which men are prone either to forget or to take for granted. Tolkien has taken old and time-worn truths, some now out of fashion, having to do with courage, loyalty, friendship, fealty, patriotism, and perseverance and through his art transmuted them and given them fresh birth in our times. There is magic in the web of this book, and it is a magic which will continue to enchant as long as humans cherish these virtues and the artists who give them substance. —David J. Littlefield

Mr. Littlefield, the Editor of Books of Merit, *is currently on leave as a visiting Fellow at Princeton University.*

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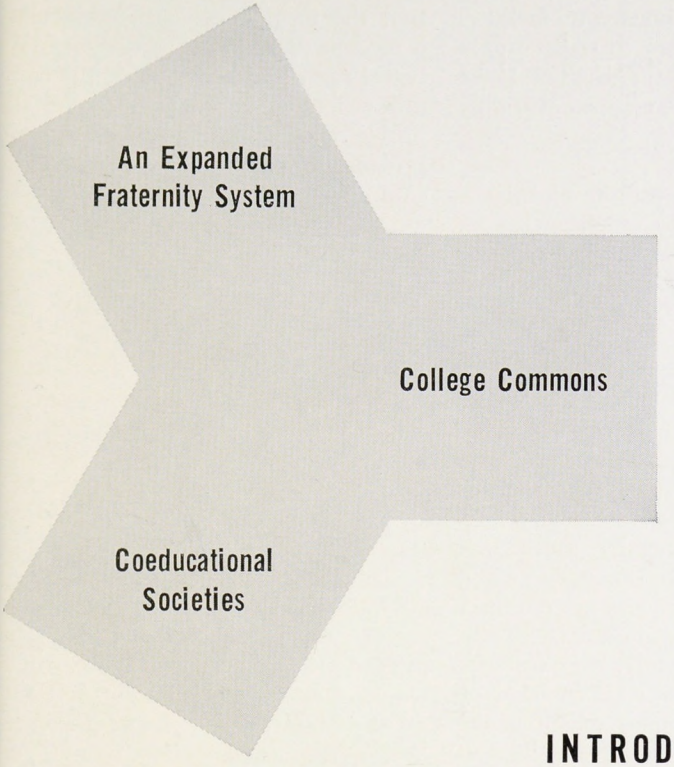


INTERIM REPORT OF THE AD HOC COMMITTEE ON STUDENT LIFE

INTRODUCTION

President James I. Armstrong announced in the Autumn, 1965, issue of Your Family and Middlebury the appointment of a special Ad Hoc Committee on Student Life to study what course the College should take as a result of the planned expansion in its enrollment from approximately 1,350 to 1,800 to realize more of the potential for intellectual growth which exists when young people come together in residence to learn. The President asked the committee to prepare a report containing recommendations as to the course of action the College might follow.

The committee thus appointed consisted of Dean Thomas Hedley Reynolds, Chairman, George E. Yeomans, '33, President of the National Alumni Association, Mrs. Mary Williams Brackett, '36, President of the National Alumnae Association, Mrs. Alice Guest Howson, '30, Trustee of the College, Foster R. Clement, Jr., '27, Trustee of the College, J. H. Dow Davis, '66, President of the Interfraternity Council, David J. Stonington, '66, President of the Student Association, Miss Sandra E. Steinglass, '66, Vice President of the Student Association, Dean Elizabeth B. Kelly, Dean of Women, Douglas A. East, '54, Professor Bruce B. Peterson, '56, a member of the Middlebury Faculty (invited by the committee to join in their deliberations), Lester W. Ingalls, '41, Dean Dennis O'Brien, Dean of Men (invited by the committee to join in their deliberations), and Nancy R. Taylor, '66, Chairman of the Student Educational Policy Committee (invited by the committee to join in their deliberations).

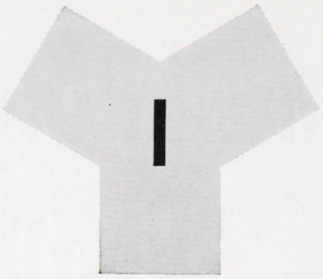
The committee met in November and in February. Several of the members situated in and around Middlebury have met informally in between times on two other occasions. To date the committee has been engaged in gathering information to be used in making the report requested by the President in his charge to the committee.

Interest in the committee's activities, however, caused the committee at its last meeting to decide that they would issue an interim report so that the Middlebury community might have some idea of the sorts of alternative solutions to the problem posed in the charge to the committee which are being considered at this time.

The following, then, is such an interim report. It is not a final report, it is an attempt only to contain in the briefest outline the sorts of solutions which the committee is considering at the present time. The committee will welcome from students, alumni, and other members of the College community comments on these solutions and ideas perhaps which have not yet been worked out.

Thanks are due to Mr. Dow Davis and Dean O'Brien who contributed the parts below entitled Part I, *An Expanded Fraternity System*, and Part III, *College Commons*.

Thomas Hedley Reynolds
Dean of the College



An Expanded Fraternity System

While the values of the fraternity system have been widely discussed, the actual physical problem of expanding the fraternities has not been considered in detail. Because of the varying quality of present fraternity facilities, there are several ways in which the expansion of fraternities would be possible depending on the kind and level of use for each house. In 1961, a Fraternity Evaluation Committee appointed by President Stratton concluded that DKE, SE, DU, and CP were acceptable with some renovations but that in the long run all the other houses would probably need replacement. What was true in 1961 when no expansion was projected is even more true today. If one projects ten houses of approximately seventy members each to accommodate the expansion, four plans seem theoretically possible. (Cost figures are derived from figures supplied by Education Facilities Laboratories in *College Students Live Here.*)

Plan A: 100% Dining plus additional sleeping facilities for the additional male population.

This scheme involves the building of 330 additional dormitory spaces in six new houses and renovation of four old houses. Since minimal figures per bed for student housing are set at $5,000, a round estimate for new bedrooms, new dining and general renovation comes to about $2,000,000.

Plan B: 100% Dining plus 40% Sleeping (approximately the present ratio).

This plan would require only 170 new beds in six new houses and the renovation of four existing houses. Cost $1,220,000.

Plan C: 100% Eating and no Sleeping.

By reducing the burden on facilities it might be necessary to replace only four of the existing houses. Total cost of replacements and renovations: $620,000.

Plan D: No Eating and no Sleeping.

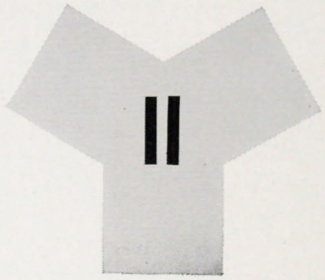
Perhaps only two or three houses would need replacement and renovations would be less expensive on the others. Approximate cost: $435,000.

Of the four plans, Plan C appears the best compromise between cost and facilities offered.

The possible expansion of the fraternity system involves two separate lines of consideration: financial and philosophical. Financially, the fraternities can expand by appeal to their nationals (if they are a national fraternity), to their alumni or to the College. Unfortunately, the fraternities which are now least in need of assistance are the ones which could most easily get assistance while the weakest fraternities would have the greatest problems raising funds from nationals or alumni groups. Alumni giving is likely to be sharply limited by the fact that gifts to fraternities are not usually tax deductible and most nationals are willing to help the locals only in the form of loans which frequently appear insufficient to meet needs. If fraternity expansion is financed by the College, it would be by money borrowed from the Federal Government and would carry with it certain regulations such as guaranteed maximum occupancy of fraternities which might be thought unacceptable.

Philosophically, the College would have to decide whether it supported the social system of the fraternities strongly enough to make such a sizeable investment. Some of the larger problems of fraternities can be solved within the system while others would remain under any expansion. A list of perennial problems that would need attention in addition to new fraternity facilities would include: the social life of freshman year, providing dining facilities for the additional female population, the continuance of segregated dining at the upperclass level, and the establishment of an adequate fraternity substitute for independents.

At the outset it is important to note that the term Coeducational Society is used for the time being for lack of a better term to describe what the committee feels is a new solution to the problem of social, intellectual and physical organization on a college campus.



Coeducational Societies

Under this system the College would construct coeducational residences, as in Plan III and perhaps Plan I, which would house approximately 600 students and, *in addition, a series of coeducational societies designed around separate dining facilities.* The features of these residences which would be particularly significant in discussing the present plan are these:

Three residences, each with two wings housing 100 men and 100 women respectively, would have connected and common sub-grade levels and first floors, which would be open for various social uses to both the men and women who were housed in the building. Thus, within the college residence halls themselves there would exist a much greater variety of space devoted to social uses than exists in any present residential structure on the campus.

The basic module of the residence contains a living room about 12 x 20 feet connected to two small foyers or halls. One of these halls would be surrounded by gross storage space and the other by kitchenette equipment including a small refrigerator and a hot plate. Opening into these foyers would be the rooms, a combination of doubles and singles to house approximately 12 people. The entire residence would consist of groups of these suites stacked one on top of the other. Lateral communication between suites would be at a minimum and would be either

through the bathrooms or via maids' and janitors' closets. A group of 12 people would be self-selected and would obviously enjoy a certain community of interest while reserving maximum privacy for the individual.

This construction would solve the problem of housing 400 additional students and the approximately 200 students now living in fraternity houses. One of the interesting features of this number is that it roughly approximates the total number of upperclass men and women in a college of 1,800 when one takes into consideration Junior Fellows, Junior Counselors and those interested in living in language houses. (The committee is interested in this idea but is not by any means convinced that the residences so described would be used solely by upperclassmen).

The residences thus described, however, do not solve the problem of dining and of many other social and intellectual activities which the committee feels should be fostered by the architectural environment of the college community. *Plan II would solve these additional problems by having the College erect a series of 12 or 13 dining units or Societies each of which might take care of the needs of approximately 100 students.* To be more specific, approximately 100 students, men and women, would be fed in a special unit designed for language students who wish to speak a foreign language while 12 additional units of 100 would be required to feed sophomore, junior and senior men and women.

Physically each of these units would consist of a dining room, a serving kitchen, a seminar or private dining room and such other social rooms and facilities as might be required to meet the social needs of 100 to 150 students. For economy's sake these Societies may be clustered in groups of no more than 3 but the architect would be instructed to maximize the separateness of each so that in an ideal sense a member of one Society would not easily recognize that another Society existed in close physical proximity.

These Societies should be so disposed around the campus as to make maximum use of the space on the Middlebury campus as well as particularly advantageous and scenic sites.

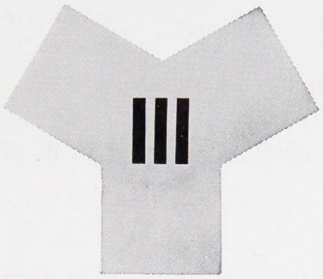
Membership in each of these Societies would commence with the assignment of approximately 35 freshmen to each of them in the fall in the same ratio of men to women as currently exists between the sexes in the entire college. Freshmen would continue to eat in Proctor dining hall, as they do now, but would have membership in a Society from the opening of college and would continue that membership in sophomore, junior, and senior years unless they wished to change with some other member of the college community and join another Society.

Politically these units would be run by student house committees with a chairman or a president and would maintain over their own activities the same relatively autonomous control currently exercised by fraternities.

It is possible that some academic activities including seminars and, for example, instrumental practice might be scheduled in facilities to be built into the Society structures.

The committee feels that their makeup might induce within the Societies a broader range of activities than that which seems to be sustained by most fraternities. The committee feels that the combined activities of men and women in sponsoring social functions would improve the variety and quality of these functions and conceivably might be a means of appealing to faculty for more normal extra-curricular contact with students. Indeed, it would be hoped that students might invite faculty members where appropriate to become members of the Societies on a temporary or permanent basis.

The committee is, of course, well aware of some of the difficulties involved in the Society plan. They are seeking the best possible advice concerning the serving of high quality food and, in addition, have not yet been fully satisfied that the cost of such a plan might not make it almost prohibitive. Nevertheless, the advantages of Plan II is solving a number of environmental problems for a very considerable number of students, both male and female, has encouraged the committee to look further into its architectural and financial, as well as its social and intellectual desirability.



College Commons

Another solution to the joint problem of inadequate facilities in fraternities for dining and the need to feed and house an expanded student body of both men and women assumes the residential structures described in Plan I and adds the familar solution of a central college commons. Of all the solutions this would probably be the most economical for the College both in terms of buildings and servicing. Money saved on the commons could be passed along to provide better facilities in other aspects of the new building program. In order to make such a project economically possible it would be necessary to take dining and dormitory facilities out of the present fraternities though they might continue as social clubs.

While some values would obviously be lost in the transition from the smaller fraternity units to one large facility, a central dining hall with attached social facilities in constant intensive use could generate a certain excitement now lacking in more isolated units. Many students might appreciate the relative anonymity of the larger facility and a social life in which close personal attachment to friends replaces the structured socializing of the fraternity. To those students for whom "fraternity" is only a *place* for socializing and not a brotherhood, more generous and well appointed facilities in a central unit tied into a college-wide social program might be preferable to any other arrangement.

The Middlebury Student

The Pursuit of Knowledge

By Erna Ferlanti, '66

Ask any college student and he will tell you that misery is waking up one morning to the gloomy realization that for the next several weeks life is going to be one, long, rather ascetical round of studying, eating, and if there is time, sleeping.

Nothing looms on the horizon of life but three or four hour tests, two or three papers and assorted oral presentations.

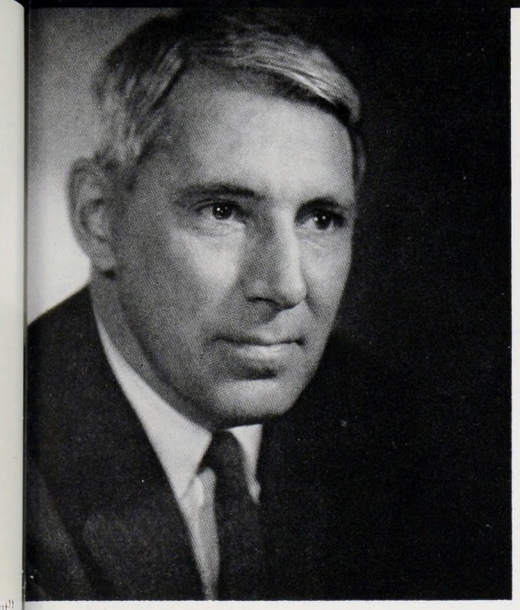
To find himself in this situation a student does not have to be what is generally defined as a "goof-off." He can be a student who takes himself and his work seriously, but who finds himself pushed against the wall by a heavy course load and a shortage of time. If he came to college with any ideas about the leisurely pursuit of knowledge along pleasantly winding paths, his illusions have long since been crushed by the pressure of the academic routine. The pursuit of knowledge, the student soon finds, is a non-stop gallop along a straight path leading him inevitably to the same thing: a breathless confrontation with hour tests and papers through which he is to demonstrate the knowledge and understanding he has gained, all too often, just a day or two before.

The problem for the student unfortunately boils down to getting things done under the pressures exerted by the amount of assigned work in each course, the number of courses themselves and the scheduling of the various academic "events" like papers and tests. Most Middlebury students carry five courses, and most will say that it is impossible to do justice to all five. The assignments for each may be perfectly reasonable but taken all together, especially at moments of truth like the weeks between Thanksgiving and Christmas, the effect is overwhelming. The pressure situation naturally results in the perennial search for the "gut" course. The term suggests limited academic integrity and stamina: the student is looking for an easy way out. But one "gut" could provide the time for greater commitment in another course. The solution, of course, is less courses allowing more time for students to become more deeply involved in the remaining three or four courses.

By senior year students have demonstrated their ability to cope with routine academic demand and are "rewarded" with an opportunity for independent study. Free of classtime demands of one course, seniors are supposed to organize their own time and study patterns—they are to follow the course of study that interests them most, within certain bounds. The problem is, however, that the senior is also usually carrying four other courses. Something has to suffer, and it is all too likely to be the course with the least demands—independent study. This situation has been recognized and to some extent improved with the new senior program instituted in some but not all departments. The program will provide students with the opportunity for increased independent study in their major fields by allowing seniors to take one less course outside their major. They will be able to use that course time for concentrated independent study culminating, in most cases, with a thesis.

Another problem that the College is aware of is the need for adjustment in the school calendar. The semester plan tends to divide the year rather awkwardly, particularly in the fall semester. First comes the Thanksgiving recess, before and after which most mid-semester papers and tests fall. Then comes Christmas recess during which students struggle to write term papers due at the end of the semester and catch up with the routine classwork let go during the Thanksgiving crisis. Exams, the final moments of truth, loom only a few weeks away. Students generally plunge into them without catching their breath, reading and cramming madly. With three, four and five exams in the first week, there (*Please turn to page 34*)

Erna Ferlanti is an honor student and an Editor of *The Campus*.



Momentum For A Purpose

By Dr. James I. Armstrong

Many parents and friends will recall the substance of this talk, for it was delivered in various versions at several Challenge Fund dinners. With only slight editorial modification we print here one version of Dr. Armstrong's talk.

My problem is one of selection among the many things I would tell you about Middlebury College today. I know I must select with attention to importance, accuracy, and brevity—which reminds me of a cartoon I saw recently with an editor saying to a reporter:

> "All I want is a hard-hitting, two-fisted expose
> with no holds barred that won't offend anyone."

My task is no less difficult, but let me then begin with a way of saying what it is that I believe to be our primary purpose—what ultimately justifies all of our efforts. I could now try to define liberal learning, and I fear I should fall into vast generalities leading to lengthy discourse. Let me rather turn to the poet Alcaeus who knew the importance of the quality of men's lives.

> "Not by her houses neat
> Nor by her well-built walls
> Nor yet again
> Neither by dock nor street
> A city stands or falls
> But by her men.
> Not by the joiner's skill
> Nor work in wood or stone
> Comes good to her or ill
> But by her men alone."

It is the releasing of the power of liberal learning in the *lives* of men and women which gives meaning to all that has preceded and what we hope will follow in the life of Middlebury College.

Amid the world of rapid change Middlebury College is a steady permanence, symbolized in different ways for each of you—the straight-backed dignity of Painter Hall, the great central green with crossing axes from Old Chapel to Mead Chapel, from McCullough to the Chateau, the mountains, the shadows of the trees lacing the warm limestone texture of the buildings, a never-to-be forgotten encounter with a teacher—there is the permanence which is Middlebury and which like the sea, while remaining constant, adapts to the movement of tide and time.

When I came to Middlebury, it was my two-fold conviction that there was present a great academic potentiality and that that potentiality must be brought into reality rapidly. Our chance came almost immediately with the invitation (gently nurtured) to prepare a Ford Profile and that Profile resulted in a Challenge Grant.

Perhaps some of you saw the article in the 8 November *Newsweek* called "After the Money Came." It describes very briefly what happened at a small liberal arts college when news came of a Ford grant. The President recalled: "We just ran around the building." And in a sense so did we; and a year and one-half later we're still running, not around, but straight out.

One of the requirements of a Challenge Grant is a report in two parts—1) a narrative giving an assessment of the impact of the Grant on the College in the first year, and 2) a report on the use of the first Ford payment which was the only part of the Grant committed in advance for specific purposes. I would like to share with

you the significant parts of my report to the Ford Foundation. It was a pleasure to write it.

I said to Mr. James Armsey of the Ford Foundation in my cover letter:

"It is beyond question that the Challenge Grant as conceived and administered is for Middlebury College a tremendous asset, and perhaps most importantly in ways which are not connected directly to dollar amounts—ways which are subtle and difficult of demonstration, even identification." Obviously new income is important—we must have new capital, and this in one sense is why we're here and why we are all prepared to work and sacrifice for Middlebury. But in another sense it is not the money in a one for one relationship which is so very important—it is the incalculable, unexpected effect on a student, a teacher, a course; an irrepressible optimism which thinks of the bottle of ink as half full instead of half empty.

If I were to select a single word to try to capture the effect of the Grant upon Middlebury College—i.e. that effect which I can identify—I should choose the word *momentum*. The Grant has in an unusual degree created momentum for a *purpose* in all the various parts and constituencies of the College and momentum in the direction of quality.

Let me give you just a brief glimpse into the comprehensiveness of our Ford Profile planning—here are some of the questions. What seemed daring answers in 1963 appear now more like a judicious adventuresomeness.

Fall of 1963

Part I—Statistical Material
for the past 10 years—
estimates for the next 10 years—

1. Data on students, faculty, assets of the College
2. Budget
3. Analysis of Gifts and Grants
   Educational and general Scholarship
   Auxiliary enterprises, etc.

Part II

1. What in your view is the case for the liberal arts college as a separate institutional entity?
2. What is distinctive in your liberal arts program that would warrant special Ford Foundation support for your College?

Out of the matrix of preparing our Ford Profile, out of the discontents and discomfitures with the present because there are dreams to be made real, there has emerged a sense of accomplishment and confidence and expectancy—an expectancy which will *not* be disappointed, and I judge that morale—student, faculty, staff, trustees, alumni—is at a high level.

Momentum and morale reciprocate to reinforce each other. And this reciprocity creates a new sense of urgency. In our own terms it is later than we had thought, and we cannot defer any longer what by comparison, by hard self-assessment, by thoughtful planning we know must be done to keep Middlebury College a center of excellence for teaching.

At the beginning—i.e. at the critical time—all the members of the Board of Trustees made their commitment to *long-range planning* and a willingness to support the College by full personal participation. You know of their strong leadership; you should know of their approval of expenditures in new orders of magnitude to meet the educational standards of the College and the professional aspirations of the faculty.

In overall gifts and grants received by the College the year 1964–65 was not only tremendously gratifying—it was a startling record—from all categories gifts and grants amounted to $3,450,789, representing an overall increase of *circa* 500% over 1963–64.

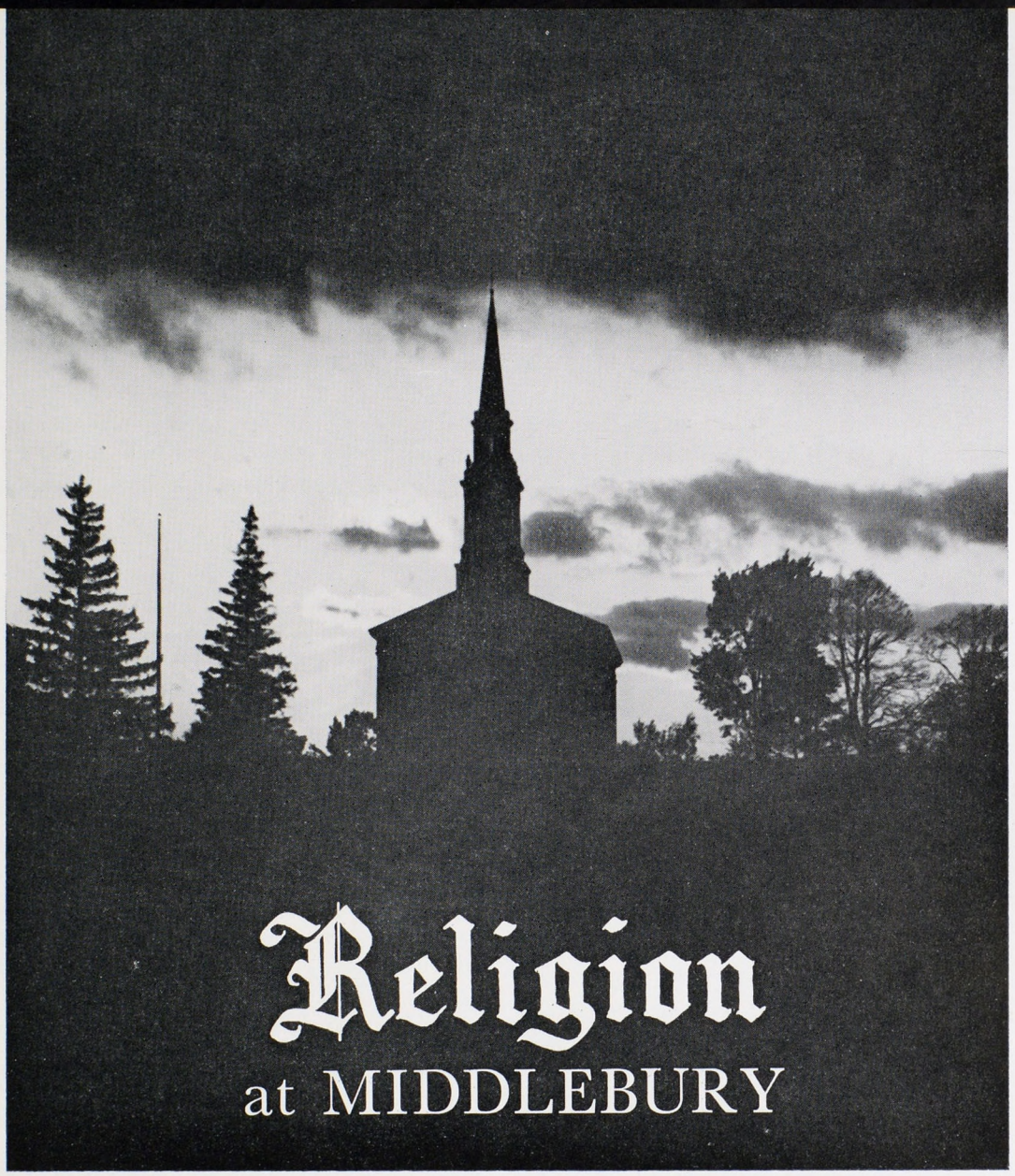
Foundations, with gifts of $1,764,001, accounted for slightly more than half of the total. Other sources and amounts were alumni gifts, $604,336; friends of the College, $782,276; parents, $115,674, and corporations, $79,906.

Of the first Ford payment one large block went to help finance the new Language Center (now occupied and dedicated) and the remainder was allocated, in large measure, to two major areas: the faculty and the library.

On the campus the new momentum has been strikingly evident among the faculty. And as is the wont among faculties, with new momentum, new problems—a condition both expected and indeed hoped for.

I know I have already told you about our threefold direct strategy to strengthen and maintain the faculty—salaries, research grants, leaves of absence. Some of the results of our effort are now observable: e.g. we *can* compete more vigorously in recruitment of new faculty (average compensation for full time faculty 1963–64, $8,500; 1965–66, $10,100); 12 research grants have been made; and 6 leaves of absence have been authorized for 1965–66. Generalized, these effects of new resources simply cannot convey the "power" or "lift" which they actually have for the faculty.

The Ford Grant was the catalyst to appointment of a Long-Range Planning Committee charged with seeking the means to fulfill (*Please turn to page 35*)



Religion at MIDDLEBURY

By Reverend Charles P. Scott
Chaplain and Associate Professor of Religion

The Purpose of this article is twofold. First, I want to describe what are traditionally called *religious activities*, namely those extra-curricular events—and organizations—representative of organized religion on campus. Secondly, I should like to write a few lines about the overall religious situation at the College and venture some reflections at a time when we are looking forward to the 50th anniversary of the dedication of Mead Chapel in June.

Let me begin with chapel, for Mead Chapel itself symbolizes for many alumni religion at the College. Gone (since 1962) is daily chapel and with it the usually legitimate protests of muttering students and sputtering *Campus* editorials against required attendance. Even the last vestige of daily chapel, the 10–10:30 "mail and coffee break," has disappeared, the chapel period having been absorbed into the morning class schedule with all classes beginning on the hour. There are, to be sure, services in the chapel, but fewer of them and all entirely voluntary. The main event is the Sunday

Service, traditionally Vespers in the late afternoon. This year we have been carrying on the experiment of holding the Sunday Service at eleven o'clock in the fall and spring months, and at 4:45 during the winter. On the whole the results indicate a better response to the morning hour, and it is likely that all Sunday services will be at that time next year. As far as the service itself is concerned the liturgy is more ecumenical than it once was, and the sermons, as in the past, are delivered by the chaplains and visiting preachers. The congregation is not large but it is a *congregation* and not an audience. That is to say it is a voluntary assemblage of faithful persons who through worship have a growing sense of identity as a corporate group. When a congregation becomes aware of itself as such it begins to accept responsibility for its own life, the campus, and the world at large.

The Chapel Board is the instrument for the expression of these responsibilities. Open for membership to any student who may wish to serve, the Board is reluctant to think of itself as an organization for the promotion of religious activities narrowly understood. Rather its concern is to support worship and to translate that worship into forms of service college students are prepared to render on campus and within the larger community. Operating under a moderator and vice-moderator the Board divides into three commissions, each with a chairman: *Worship*, *Ecumenical*, and *Service*. These officers plus a treasurer constitute the cabinet. The Worship Commission assists the chaplains in planning services, arranging for altar flowers, and securing student readers and ushers. It also makes the required preparations for communion services. The Service Commission sponsors various projects such as a weekly deputation to the Brandon State School where students have an opportunity to work with mentally retarded children, a modest visitation program among the elderly in nursing homes, and occasional programs for high school age youth such as the Addison County Teenage Conference. The Ecumenical Commission has as its goal the nurture of a spirit of unity and cooperation among religious groups on campus and is the means by which the Chapel Board is linked to the New England Student Christian Movement and the World Student Christian Federation. With the funds received from Chapel offerings the Board finances its own modest needs but spends most of the money in support of local and national organizations such as World University Service and the Southern Christian Leadership Conference. The Chapel Board, then, is outer directed, and sees its support of worthwhile projects as an extension of worship into the world.

Dr. Benjamin A. Reist, Professor of Theology at San Francisco Theological Seminary, was the speaker at this year's well attended Religion Conference devoted to the subject of "Revolution in Morality."

Two other major religious organizations make a significant contribution not only to their own members but to the college at large. The Hillel Fellowship, which gathers monthly for Jewish worship, has presented a lively series of discussions on current topics by members of the faculty. The campus is also in debt to the Newman Club for several interesting programs centering around issues raised by the Second Vatican Council. Both organizations have drawn support and strength from their advisors: in the case of Hillel from Mr. Norman B. Schwartz of the Sociology Department; and in the case of Newman, from Mr. Rudolf K. Haerle, also of the Department of Sociology, Dean of Men G. Dennis O'Brien, and the Reverend Donal Ward of the staff of St. Mary's parish. With already more than enough work to do, these persons and others have given generously of their time and energy, and I take this occasion to salute them with gratitude.

One of the highlights of our annual calendar is Religion Conference held each

year in mid-November. Organized thirteen years ago by Judie Mitchell Davies and Wally Beevers, both of the Class of 1955, this event was originally intended to present a timely religious topic for campus-wide discussion. In the first ten years the conference format remained the same; three, possibly four, distinguished speakers would be invited to give one lecture each on an assigned topic and also be available for discussions and guest appearances in classes. In 1963 Religion Conference turned a corner by presenting a three day series of lectures by the late Carl Michalson, Professor of Theology in Drew University, who addressed large audiences on the topic "Existentialism and Radical Faith." This departure from the traditional three-member panel of speakers proved so worthwhile that the lectureship was repeated in 1964 and 1965 when Dr. John Smith, Professor of Philosophy at Yale, and Dr. Benjamin A. Reist, Professor of Theology at San Francisco Theological Seminary, were the speakers. Thus Religion Conference has given the College an annual lectureship through which a distinguished scholar can develop a theme with a thoroughness a single lecture would not permit. It is deserving of mention that Religion Conference is self-supporting. Nearly half of its budget is raised by students (concessions at football games, bake sales, etc.), and the remainder comes from an endowment established for the Conference by Mr. Don Mitchell of Summit, N.J.

Informal discussions are an important part of the annual Religion Conference held at the College. Above, Dr. Benjamin A. Reist, and students in an informal discussion at a tea held at the President's House during the conference earlier this year. Left to right, are, Laird L. Holby, '67, Dr. Reist, Samuel H. Gillespie, III, '66, and Susan M. Hanyen, '66.

Through a program initiated five years ago and supported by the Danforth Foundation of St. Louis, the office of the College Chaplain has been able to broaden the scope of its work. Four "interns," theological students released temporarily from their formal studies, have each spent a year on campus as "Assistants to the Chaplain." In 1959–60 Mr. F. Dale Branum came to us from McCormick Theological Seminary in Chicago. He is now the Pastor of a Presbyterian parish in Holden, Missouri. The Reverend Edwin S. Redkey, currently Dean of Trumbull College, Yale University, was our intern in 1960–61 and acting Chaplain during my leave-of-absence in 1961–62. The following years brought to Middlebury two outstanding theological students from San Francisco Theological Seminary: Verne P. Alexander and John Moyer. At the moment Mr. Alexander is at work on a doctor's degree and Mr. Moyer is finishing his basic theological studies. Not unexpectedly the internship had the effect of establishing a precedent. Thus when the arrangement with the Danforth Foundation came to an end last June, we decided to inaugurate the office of Assistant Chaplain of the College. The first incumbent in that post is the Reverend Eliot A. Daley, a native of California and a graduate of Fresno State College and San Francisco Theological Seminary. It is an altogether happy coincidence that Mr. Daley is the son of Anne Belisle Daley, '29!

Recently I read through a report that I wrote in June of 1956 which was a summary of the religious activities of the academic year. There had been four study groups on various topics ("The Drama of the Bible," "Prayer," "A Theological Understanding of Revolution," "Courtship and Marriage"), dormitory prayer groups, a full schedule of meetings sponsored by the Christian Association, and Tuesday evening services organized and conducted by students. The picture was essentially the same on many other campuses, but now it is entirely changed. Most of these kinds of activities have disappeared. *Why* they have disappeared is a rather complex matter which deserves broader treatment than the scope of this article allows. Suffice to say that several factors have contributed to the transformation. Has religious (*Please turn to page 35*)

FACULTY FORUM

(*Continued from page 11*)

and the practical skills exalted by materialistic, commercial and utilitarian objectives in education.

But ultimately the conflict between teaching and research springs from the sharply opposed values of our fragmented culture, the profound schism between the materialist world of the natural scientist and the non-materialist world of the liberal arts humanist. Since the seventeenth century the natural sciences have enjoyed an ever increasing success and prestige that has swept away or subordinated all humanistic considerations. Since science achieved its spectacular success by the methods of experimental research, it has come to be widely assumed that the application of the scientific method in human affairs will produce the same results in the liberal arts. This conviction is generally accompanied by the wholly unscientific belief that science alone can supply the whole truth about reality. Underlying this conviction is the Positivist assumption that if anything cannot be verified by empirical observation, if men cannot see, weigh, measure and control phenomena, then it lacks significance as value.

Such assumptions strike at the very core of the humanities in their attempt to transmit the knowledge, beauty and wisdom of classical learning. With the triumph of materialistic science, the liberal arts (like religion) have come to be thought less and less pertinent to the interests and values of modern men. In short, the humanities have been pushed to the fatal course of imitating the physical sciences, because research is more esteemed than skill in the Socratic method of discourse. As a consequence, today the liberal arts are more immersed than ever in the trivial minutiae of technical specialization. Professors have pursued research until they know more and more about less and less and end up knowing almost everything about nothing. When the research professor has become a victim of his own specialization, he is often a far worse teacher in the classroom than the beginning teaching fellow. As a result of the stress on scientific research at the expense of teaching, the modern college is often far removed from the medieval ideal of a self-sufficient community of scholars and teachers.

For more than half a century the Ph.D. program has been criticized, often quite justly, for not really preparing graduate students for college teaching. There has been far too much stress on scholarly research. Many educators have urged the creation of a new type of Ph.D. program, specifically designed for liberal arts college teaching. It would not be centered in the specialized area of a subject, nor require a dissertation utilizing the scientific methods of research. Nor would it be concerned much with methodology based upon modern psychology. Its object would be to provide a thorough mastery of the subject to be taught.

There are no signs that such a degree will be forthcoming in the near future. Meanwhile, if effective resistance is to be made against the claims of scholarly research and publication at the expense of sound teaching, it will have to come from intelligent, courageous and humane administrators, from boards of directors, presidents, deans and chairmen of departments, who deny the policy of publish or perish and assert the primacy of college teaching.

Dr. Stanlis, after receiving his B.A. from Middlebury, took his M.A. at the Bread Loaf School of English (1944), and his Ph.D. at the University of Michigan (1951). He held the Robert Frost Scholarship at Bread Loaf, and a Rackham Fellowship at the University of Michigan. In 1947 he won the major Hopwood Prize for literary criticism at the University of Michigan. Dr. Stanlis has taught English at Ithaca College (1945–46), at the University of Michigan (1946–48), at Wayne State University (1948–52), and since 1952 he has been teaching at the University of Detroit, where he is Professor of English, specializing in the eighteenth-century. He was guest professor at the Bread Loaf School during the summers of 1961 and 1962. He was published over fifty articles on political, historical, and legal subjects, and for the past seven years he has been the editor of *The Burke Newsletter*, a quarterly journal devoted to studies of Edmund Burke and the last half of the eighteenth century. Among his four books are *Edmund Burke and the Natural Law* (1958), completed while a Newberry Library Fellow, and *Edmund Burke: Selected Writings and Speeches* (1963), and *The Relevance of Edmund Burke* (1964). Dr. Stanlis is well known in the United States and abroad for his scholarship on Burke and in the eighteenth century. At present he is completing a bibliography on Burke and is well along in a book on Robert Frost.

THE PURSUIT OF KNOWLEDGE

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is no chance to review material calmly then sit back and take a long view of the semester's material. The student may really want not only to remember what he has read but also understand and evaluate it; but often all he can do is rest on the vain hope the exam question will ring a few bells and help pull all the loose ends together. The solution to this pressure situation is a reading period of a respectable length.

So far, only the external pressures of the academic environment have been considered. Most students, however, feel a pressure from within that increases the impact of external demands. Serious-minded students are caught between a desire to get things done and a desire to do well. "Doing well" may mean getting an 88 and with it the satisfaction that your performance has met the standards of someone you respect; or it may mean satisfaction for having met your own standards—walking into an exam relatively confident that you have done the subject matter justice. Academic performance, then, becomes a sort of juggling act—a struggle to balance time and the external demand for "quantity" with the inner demand for "quality." An uneven "performance" as reflected in grades is a possible result: the student makes a choice, involving himself in one or two courses and letting the others go. The choice is complicated somewhat by the fact that most

students would like to remain at Middlebury and probably have long term goals such as getting into graduate school. Then, for many, parental pressure adds to the burden of choice.

Academic pressure in all its forms, though, does produce positive results: it develops self-discipline, responsibility and maturity of judgment. But a liberal arts college should not just represent a four-year character-building process. It is finally the quality of education that counts. To achieve this quality, the pursuit of knowledge needs to be slowed from a headlong gallop to at least a respectable trot, one that is slow, but disciplined.

MOMENTUM FOR A PURPOSE

(*Continued from page 30*)

our aims defined in the Ford Profile—aims which point the way without binding us. Three major areas have been under scrutiny. Again you know what these areas are. (1) science, (2) art and music and (3) planning for expansion in enrollment (up to 1800 over a 10 year period).

Let me take the science planning as an example. This could be a whole talk in itself. In the Natural Sciences there has been what I can only call a ferment. New ideas have emerged, new relationships have been perceived. The geologist looks to the physicist in geo-physics, the biologist to the chemist in bio-chemistry, the physical chemist is hard to distinguish from the nuclear physicist. In short, the barriers between and among the sciences are crumbling—hence we want a center not merely for convenience but for an educational purpose. Academic planning has its own peculiar character and this character sometimes emerges in differences of opinion (to put it mildly). A science center is a little like "free will." I know what it is until you ask me! Sometimes I feel like Plato's charioteer trying to drive the two great horses of the soul—one black, unruly and imaginative; the other white, even-tempered but conventional. The team in balance makes for a great soul. So with our Science Subcommittee. There are other times when I feel like George Bernard Shaw who was asked what he thought of TV, and Mr. Shaw replied, "I don't know: I'm afraid to look."

The main point is that we are moving in an area where there is great concern on the national level—a concern that the colleges not fall behind in the teaching of 20th century science. We recognized the problem long ago; we know we must act now, not to keep abreast, but to catch up. I'm happy to report that the Trustees have approved the design of our Science Center and we go into working drawings for Phase I in March!

Just a word now about the library. The Ford Grant coincided happily with appointment of a new Head Librarian, John McKenna, who maintains that opportunity has knocked twice for him—two Ford Grants in one lifetime. He knows how important a library is to the fabric of the whole educational world at Middlebury. Our Starr Library is physically a superb plant; it remains to strengthen the holdings for the level of undergraduate work set by the faculty. We told the Ford Foundation that we needed to expand our holdings rapidly, and hence allocated a large sum of Ford money to a "supplementary allotment" while almost doubling at the same time our regular book acquisition budget.

All constituencies have been affected by the Ford Challenge Grant, and perhaps the most gratifying, the most encouraging and renewing has been the response of Middlebury's alumni and friends. All have been willing to lift their sights to a vision of new possibilities for the College. The Ford Foundation looks carefully at the strength of alumni support. One example will illustrate the spirit of which I speak. In his report to me, Middlebury's Director of Alumni Relations wrote, "I was asked by the New York office to enlist alumni to act as regional chairmen in 72 areas throughout the country. Seventy-two alumni out of 82 responded affirmatively. Health prevented 5 from accepting." Such a record beggars comment or praise; it speaks for itself.

I have spoken of momentum. I add now the adjective "self-propelling"—self-propelling momentum. WE HAVE IT not only on the campus but thanks to the magnificent leadership among our alumni we have momentum in our capital campaign. You have the organization and the spirit. I pledge to you that we at the College will do everything in our power to help you.

We shall not bury your talents; we shall put them to use to create the best conditions possible for students, scholar and staff at Middlebury.

RELIGION AT MIDDLEBURY

(*Continued from page 33*)

faith evaporated?

It is my observation that although certain obvious forms of piety have indeed dropped out of sight, the basic interest among students in religion has not lessened, but has found new outlets for its expression. Today's student is apt to be far more interested in an intellectual approach. He wants to *know* what religion has said and is saying. The steady growth of interest in religion courses is the best evidence for this. By the end of the current college year there will have been approximately 400 enrollments in classes such as two introductory courses, Biblical Literature, Christian Doctrine and Ethics, Philosophy of Religion, World Religions, History of Christianity, Modern Religious Thought (a seminar that meets with an English Department seminar), The Religious Thought of India, and Independent Study.

To be sure this academic interest has been growing gradually over the years, but growing indeed. In response the College has brought to the faculty men like the late Marion Shows, whose untimely death in 1959 deprived us of a brilliant teacher and scholar, and current assistant professors Visvaldis V. Klive and Victor Nuovo. In 1964–65 Dr. Robert L. Ferm, chairman of Pomona College's Department of Religion, was visiting professor. This year Dr. John T. McNeill, a gifted historian who has taught at the Universities of Chicago, Indiana, and at Union Theological Seminary, is offering a new course in the History of Christianity. In the fall of 1967 (*Please turn to Cover IV*)

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RELIGION AT MIDDLEBURY

(*Continued from page 35*)

another teacher-scholar will join the department in a full-time capacity. Thus the College has responded to the new religious situation in the most appropriate manner.

Parallel to the intellectual interest in religion of many students is their deep concern for social and political issues. Ten years ago a few were talking about these matters, but today they are doing something about them. To be sure large numbers of students, here and elsewhere, seem relatively unconcerned, but since the distinctive coloration of any student generation is provided by its creative minority, it is the minority that is significant. Among them are those who have traveled hundreds of miles to join thousands in a protest march in Montgomery. Others have spent their summers in voter registration drives, tutorial projects in slum areas, or helping to build a schoolhouse in an African village or a student center at a Peruvian university. Recent graduates in surprisingly large numbers have enlisted in the Peace Corps or accepted overseas assignments of similar nature with church related agencies.

"But what has all of this to do with religion?" someone may ask. Perhaps much, perhaps little. A few students would explain their activist commitments as a logical extension of religious faith, whereas others would ascribe their actions to humanitarian concern. As one who finds his life orientation in the Jewish-Christian tradition, I would have to say "no matter!" Those who hunger and thirst after righteousness anywhere, any time, and at whatever cost are among the blessed. And for that point of view the world has known a rather impressive Authority.

Faculty Notes

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The majors and faculty members in the Natural Science departments have enjoyed the rewards of visits by outstanding scholars in their respective fields during the winter months. These visiting scientists are sponsored by national associations and institutes. Their visits are usually for two or three days and provide opportunities for discussions with department faculties concerning curriculum and research problems, talks with seniors in relation to their future plans, seminars, and usually an evening public lecture on a subject of general interest. Among the scientists who have visited Middlebury this year are Dr. William Hairstone, Columbia University, Biology; Dr. Fred Donath, Columbia University, Geology; Dr. Norman F. Ramsey, Harvard University, Physics; Dr. Edward L. Ullman, President of the Washington, D.C. Center for Metropolitan Studies, Geography; Dr. John Burmeister, University of Delaware, Chemistry.

1966 Commencement Program

	Friday, June 10
2:00 p.m.–10:00 p.m.	Registration, Alumni House Lounge
6:30 p.m.	Buffet Supper, Bread Loaf Inn
8:30 p.m.	Alumni Seminar, Bread Loaf Theatre, "*The Role of the College in Today's Society*" Dean Dennis O'Brien, Moderator
	Saturday, June 11
8:30 a.m.–12:30 p.m.	Registration, Alumni House Lounge
9:00 a.m.–11:30 a.m.	Alumni Coffee Hour, Alumni House Lounge
10:00 a.m.	Tour of Campus, Meet at Alumni House Lounge
10:30 a.m.	Alumnae Association Meeting, Pearsons Living Room
10:30 a.m.	Alumni Association Meeting, Redfield Proctor Hall
12:15 p.m.	Commencement Luncheon, Memorial Field House
3:00 p.m.	Tour of Campus, Meet at Memorial Field House
3:30 p.m.– 5:00 p.m.	Informal Reception, President's House, 3 South Street
6:30 p.m.	Class Reunion Dinners
8:30 p.m.	Commencement Play—*Thieves' Carnival*, Wright Memorial Theatre
	Sunday, June 12
10:45 a.m.	Baccalaureate Service, Mead Memorial Chapel
12:30 p.m.	Phi Beta Kappa Dinner, Redfield Proctor Hall
4:00 p.m.	Piano Recital, Robert B. Browne, Mead Chapel
8:30 p.m.	Commencement Play—*Thieves' Carnival*, Wright Memorial Theatre
	Monday, June 13
10:15 a.m.	Commencement Procession, Memorial Field House
10:30 a.m.	Commencement Exercises, Memorial Field House
All Week End	Art Exhibit, Carr Hall